

The Catholic Library World

Official Journal of the CATHOLIC LIBRARY ASSOCIATION

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Leaven and Salt

My dear Mrs. Lynn:

I am most grateful for the kind attention which I received when I recently visited your office.

Frankly, I am amazed at the work which you and your small staff are able to accomplish. Yet the stack of unanswered letters, books needing reviewers, etc., give ample indication that very important duties must be neglected because of lack of help. It is regrettable that you cannot spend more time in important public relations, such as helping local units—work which is so essential to the development of the association.

With the best of the Season's wishes and blessings, I am

Sincerely yours,
REV. G. CLARIDGE, O.PRAEM.
*Librarian, St. Norbert College,
West De Pere, Wisconsin*

24 December 1952

CROSS REFERENCE . . .

For some weeks I have been considering the content of this column. We have tried to give you some insight into the workings and problems of your Association. But it has been something of a monologue, not a little like talking into a dead microphone, or using a telephone when the connection has been broken.

The affairs of the Association are not the property of this office, we are only your agents, doing the will of the Association, so far as we are able. Neither are they the sole concern of the Executive Council, who stand in your stead in planning and administration. Faith in the democratic process and the urgent need for the wisdom of all members prompts me to open this space to LETTERS on Association interests.

A very wise lady said to me when I entered your service: "If you can make the Association democratic, an expression of the mind of the whole membership, you will have accomplished the most important hope we have for CLA." So . . . we welcome here inquiries, criticisms, comments on policy or practice. Space requires that they be brief, but justice and prudence suggest that they should be sincere and thoughtful.

Your charity has made you quick, in your letters to the office, to praise the small progress we have made. A lingering certainty remains that there are criticisms and dis-

CALENDAR OF SCHEDULED EVENTS

1953

- February—CATHOLIC PRESS MONTH, sponsored by the Catholic Press Association.
- February 1-7—Catholic Bible Week, sponsored by the Catholic Biblical Society.
- February 2-7—American Library Association. Mid-winter meeting. Edgewater Beach Hotel, Chicago.
- February 4—Catholic Library Association. Executive Council session. Edgewater Beach Hotel, Chicago.
- February 4—Greater Cincinnati Unit—Winter meeting.
- February 14—Philadelphia Area Unit: Catholic Author Luncheon. Bellevue Stratford Hotel.
- February 14—New England Unit—Book Forum—New England Mutual Hall, Boston.
- February 21—Greater St. Louis Unit. Annual Conference. Maryville College, St. Louis.
- February 22-28 — CATHOLIC BOOK WEEK. Theme: *The Truth Shall Make You Free.*
- February 24—Catholic Authors Day, sponsored by the Gallery of Living Catholic Authors.
- March 18—Greater Cincinnati Unit—Award of Prizes for Catholic Book Week.
- April 7-10—Catholic Library Association: 27th ANNUAL CONFERENCE—Theme: *The Commonwealth and the Common Good.* Deshler-Wallick Hotel, Columbus, Ohio.
- April 15—Greater Cincinnati Unit. Spring meeting.
- April 19—Philadelphia Area Unit. Spring meeting. Mater Misericordiae, Merion.
- April 19—Michigan Unit. Spring meeting. Nazareth Academy, Nazareth, Michigan.
- April 25—New York-New Jersey Unit. Spring meeting.

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satisfactions which you have not expressed. Even a fifty to sixty hour week does not suffice to do the job as it should be done. It is YOUR Association. Through this column you are invited to take up your pens or typewriters to make it to your liking through

(Continued on page 167)

Dewey vs. Ferguson*

by Sister Mary Norberta, I.H.M.
Marywood College, Scranton, Pa.

Three quarters of a century have netted classifiers no less than fifteen unabridged and six abridged editions of the DECIMAL CLASSIFICATION. A time-honored record for any publication which continues to be a tool as indispensable today as it was in 1876! Its history is underscored by its adoption in approximately 87% of the public libraries the country over today, plus a large number of colleges, some university and special libraries, and of course, school libraries.

However, during these 75 years, librarians in general, and classifiers specifically, have listened to, read a good deal about, and joined in lively criticism of all fifteen. As a group we have been generous, particularly in 1952, in following Melvil Dewey's invitation for criticism made in 1915 when he said, "It, [i.e. the D.C.] belongs to its users as a whole. All who contribute to the steady improvement of future editions may know that they are helping to make still more useful [this] system . . ."

The strength and the weakness of the D.C. are commonplaces among experienced classifiers. We had earlier been bothered by Melvil Dewey's queer spelling, now conventionalized. We haven't liked the fact that his scheme is theoretic rather than practical, that it is built upon ten absolute divisions of knowledge and not on knowledge as it is published in books, as is the L.C. system, and the resulting limited opportunity for expansion has irked us. We have wondered what will happen when new discoveries are made, new ideas take hold and new subject fields appear in print. We've shuddered at the prospect of longer and longer decimals "ad infinitum." We've objected to the illogical sequence of the ten divisions of knowledge, which prevents language and literature from keeping company and separates history and the social sciences. We've questioned the meaningless and arbitrary order of sections and subsections as in education and sports; and we've long been impatient with the imbalance resulting from overcrowding in the specialties of medicine, agri-

culture and engineering, while philosophy and religion continue to be inadequate to the needs of any Catholic library beyond the high-school level.

But the picture cannot be so bad after all because, somehow, we usually succeed in making the D.C. do the job we expect of it, provided an understanding and informed classifier puts it to work. We know there are some strong points: Its unique mnemonic features which make it easy to remember the class and its meaning; its universally recognized numerical notation; its expansive and contractual characteristics without change of original meaning, impossible with the L.C. Classification; but best of all there is the "Relative Index," an achievement yet to be rivalled by any other scheme.

Now what of this latest edition? We've had the fifteenth, or Standard Edition as it is called, for a year—long enough to have tested it in our libraries. We first observed a considerable reduction in bulk—the six pounds cut to a mere three and three-quarters. This reduction is analyzed by the Subject Cataloging Department of the D.C. Section at Library Congress in the latter's *Cataloging Service*, Bulletin 24, of September 1951, as well as by the ALA Division of Cataloging and Classification in its summer *Journal* of the same year. In general both articles bring out the same points, i.e., reductions and expansions in numbers, changes in meanings of numbers and new decisions. But we get a better picture of the extent of the reduction if we accept the item per item check reported by Thelma Eaton in the May 1st, 1952, *Library Journal*. She says that the 31,444 entries necessitating 1900 pages in the 14th have been cut to 4,621 entries spread over only 660 pages. This is a drastic reduction. On the face of it, this seems such a major operation that one wonders whether the remnant is big enough to do the job. Then we recall that the editors of this edition had in mind the needs of the average library up to and including collections of 200,000 volumes although, according to the Public Library Inquiry, the average library covers that great group of public libraries which have fewer than 25,000 volumes with more than half of them under

*A paper read at the Cataloging and Classification Round Table of the Catholic Library Association Conference, June 27, 1952.

6,000 volumes.¹ It is not difficult to see that these libraries with their limited subject range have little or no use for the older, fully-developed 14th edition and are not likely to have occasion to take over all or even a majority of the numbers from the 15th. It could be that it is still too detailed for the 87%.

To test its practicality the editors experimented at Library of Congress.² A sampling of about 1300 titles acquired there during the first three weeks in June, 1951, made up of all the English titles added for this period plus some foreign literature and Latin American history and travel, was treated to both 14th and 15th edition numbers. About 50% of all the books took the same number in both editions; about 30% were shorter in the 15th than in the 14th, but otherwise the same; only about 5% were longer than 14th; and 15% were different in the two editions. The Committee took a second significant step. They applied the D.C. to the entire D.C. Section collection, using the shelf list of that Section for the purpose. Any number for which no book could be found in that shelf list was considered impractical and deleted.³ Both these steps indicate a change in the original philosophy of the D.C., a complete right-about-face with emphasis now upon *book* classification rather than upon *theoretic* classification. They ignore the fact that absence of books in the shelf list today does not preclude their presence ultimately if not tomorrow. Witness the flood of books on atomic energy that followed the bombing of Nagasaki and the publishing in the field of antibiotics for which no actual number had been assigned in earlier editions although implicitly provided in the potential expansibility of the old scheme. They ignore also the fact that even medium-size collections have occasional titles which would not be found in the experimental collection of the D.C. Section in the Library of Congress. Even the Card Division at L.C. has had to resort to a formula for titles missing from its collection but for which they regularly print cards, i.e., the familiar "Title from University for Library of Congress;" and "Title from library. Printed by Library of Congress," etc.

Turning to the schedules themselves we find that 300 (Sociology) has had many

shifts. Material on the *Family*, formerly classed "392" moves back to "301.42" for all except family mores; and *Family ethics*, formerly "173" also to "301.42;" *Crime investigation*, from "351.74" to "364.12." It is apparent what will happen to libraries with large collections already classified. In the 500 and 600 classes (Science) there have been marked changes also. The total number of classifications in chemistry, for example, is about half those included in the 14th edition, but in chemic technology, which is the quickened field at the mid-century, the sub-sections "660-669," are almost doubled. A specialist in chemistry and chemic technology at the Library of Congress maintains that the new edition presents a more simplified and more logical order for this material than did the earlier one and that "it has been ridded of all obsolete and unimportant items." It is generally accepted that science, pure and applied, has benefited from the revision in the excision of old material and the provision for newer topics.

But what about more familiar subjects like literature and travel? Few of us will welcome the 15th's suggestion that we may combine American and English literature in "820." *The Standard Catalog for High School Libraries* more than fifteen years ago abandoned this policy in favor of separate classes. It is much more important today, with a growing national literature, that we recognize our own and give it identity on our shelves even in our smallest libraries. We are nearly two centuries away from Colonial America. Why go back? And the dropping of individual numbers for specific authors will work confusion in those libraries which have classed voluminous authors like Shakespeare by their own numbers. Gone is the familiar ".33"; he rates not even an entry line in the Index. Nor does the D.C. any longer integrate literature "by" and "about." The librarian is left to her own devices, her own imagination and the Cutter table to work this out.

Neither does the plan of building travel numbers from history any longer hold. Travel material is now classed with history of the country, as are antiquities, so that we find together, cheek by jowl, the lightest type of personal travel-narrative and the documentary record of a nation's existence. The whole block, "914-919" formerly assigned to "Travel" is now restricted to factual geog-

¹*Library Journal* 77:747 May 1, 1952.

²L.C. Processing Dept. *Cataloging Service*, Sept. 1951, p. 4.

³A.L.A. Division of Cataloging and Classification. *Journal*, Summer 1951, p. 58.

⁴*Ibid.* Fall, 1951, p. 115-16.

raphy of individual countries.

But we are more immediately concerned with the status of the "100" and "200" classes. Remembering the 87% for whom the Standard Editions was prepared, we are not surprised to learn that Philosophy has been considerably reduced, in places to less than the 6th Abridged Edition. For example, "110" and "120" (Metaphysics) have now only three sections for each. The class "110" allocates "111-113" to Ontology, Methodology and Cosmology, and deletes everything from "114" through "119"; and "120" (Metaphysical Theories) takes over from the 14th edition only the classes "121", "123" and "124" (Epistemology, Freedom and Teleology), deleting "122" (Causality and Causation) and "125"-129" (Infinite and Finite; Consciousness, The Unconscious; Subconscious and the Soul). Similarly Logic and Ethics have been reduced to three sections each. In all, 23 sections have been dropped from these four divisions, "110", "120", "160" and "170". Class "130" (Fields of Psychology) has also made a number of readjustments; and "144" (Pragmatism) has been transferred to "190" (Modern Philosophy) and "172" through "176" (Special ethics) all move into "177" (Applied ethics). This means that political, recreational, family and sexual ethics are not differentiated. Philosophic Systems, formerly classed "140", have moved into "180" or "190" depending on whether the material belongs to ancient or to modern philosophy. Any library planning to use this edition will therefore need to do a great deal of reclassification in philosophy if new material is to be consistently integrated.

Religion though less drastic in its changes will still not satisfy the Catholic library with any scholarly books. *Natural Theology*, "210"—like Philosophy—has been cut to less than the 6th Abridged Edition, and *Devotional Theology* to nearly that level. One wonders what further reduction can take place in the abridged edition promised. Some improvements however have been made as in the number "220.1" (Biblical criticism) which in the 14th combined "Canon, Inspiration, Authorship and Prophecy of the Bible" but now breaks down decimally in ".12" through ".15" for each of these aspects. On the other hand material on the *Holy Trinity*, which originally treated each of the three Divine Persons separately now combines all three in one class "231.3". In similar fashion the Divine attributes are all tele-

scoped in a single number, "231". Combined also are the members of the *Holy Family* in "232.93" together with Saint Joachim and Saint Ann. Saint John Baptist, who formerly had a number all to himself, "232.94" disappears completely. Other numbers we miss are "264.9" (Sacramentals); also "233.21" and ".22" (Mortal and Venial sin) which are treated, though not now separately, in "233.2", i.e., *Sin* in general. There are other topics on which there is a considerable body of literature but for which there is no clue either in the Index or in the schedules themselves, i.e., 1) the Mystical Body of Christ, and 2) devotion to the Sacred Heart.

Catholic library holdings in both these areas include books and pamphlets. Bishop Sheen's *Mystical Body of Christ* was copyrighted in 1936, and L.C. cards were made which suggest the D.C. number "282" for the book. Since the D.C. Section at Library of Congress is charged with assigning D.C. numbers, it might seem that this title is, or has been, included in the Section's collection. Actually, the number "282" is unsatisfactory to Catholics on two scores: 1) the doctrine of the Mystical Body is not identical with the history of the Western Church; and 2) Catholics do not look upon the Church as a sect originating in post-Reformation times, but rather as identical with the Apostolic Church and continuous from it. Hence for modern and contemporary history, Catholics prefer to extend the "270's". Today the doctrine of the Mystical Body holds a prominent place in Catholic theology. A great deal has been written on it with promise of more to come. A D.C. number is needed for it. Similarly "Devotion to the Sacred Heart" has a fast-growing literature for which the D.C. at present is inadequate. Finally there is a curious *omnium gatherum* in "231.7" which is assigned to "Revelation, Miracles, Miraculous places, Miraculous objects, Relics and Images, Vision and Appearing of God and the Stigmata."

From these examples one wonders if the claim of the editors to consideration for the average library holds true. There are further indications that it was overlooked when some headings originally assigned to the classes were changed. I refer to 14th-edition alternative terminology like "Eschatology—Last things" and "Soteriology—Salvation" which now uses only the more erudite terms, "Eschatology" and "Soteriology".

Finally to depart from the schedules and

to take a look at the Index, that important section to which the inexperienced classifier turns most often, you may be interested in knowing what was found when "100" and "200" entries under "A" and "C" were checked in both editions. From "Abbeys" to "Avignon Schism" only 29 numbers had been shortened; one lengthened; and 17 new numbers added. There were few changes in terminology. An interesting one is "Anne, Mother of Mary," from "Anne, Christology" in the 14th edition. A welcome change surely! The letter "C" admitted many more changes and new numbers but this was to be expected since the terms "Christian" "Christianity" and "Church" should involve many related items. There were but 24 shortened numbers; two lengthened; eight changed; and 60 new numbers. Changed meanings in many cases were due to a telescoping of a group of related terms to one all-inclusive one like "Church Services" instead of Catholic, Greek and Protestant Services. "Refer from's" were conspicuously absent, a fact which makes for difficulty in locating related materials and scattered topics. A welcome addition to this section would be "The Mass." (The Mass. See Eucharist.) The complexity of the prayers and ceremonies which is the Mass really distinguishes it from the Sacrament which it serves; nevertheless the term "Mass" should be identified with the class "265.3" and with "Eucharist" both in the Index and in the schedules.

But the greatest disappointment to this group must be the fact that from the letter "A" no less than 373 items and their corresponding numbers in the "100's" and "200's" have been dropped, and from "C", 465 items or entries.

To summarize, the revision in the 15th edition involves: 1) a change of philosophy; 2) a reduction in bulk; 3) a corresponding reduction in opportunity to integrate materials logically; 4) a transfer of topics by way of telescoping phases and aspects of a subject; 5) a shortening of numbers; 6) an expansion of numbers for newer fields of knowledge; 7) a discarding of whole blocks of numbers which have stood from earlier editions through the 14th; and 8) one fears, a lessening of the value and usefulness of the Index.

In spite of the changes, inconveniences, and embarrassment to libraries whose book-stock, already classified under the old scheme, must now be shifted, if the 15th edition is used, the important consideration is not

temporary inconvenience but the essential quality and the permanent value of the scheme. Is it a workable revision? This question has probably been answered by each of you in turn. If your reaction is what I think it is, there is plenty of evidence that it is not an individual, subjective judgment. Miss Eaton's article, already referred to, demonstrates the failure of this edition to stand up to the criteria set by Margaret Mann. Miss Eaton claims the logical Dewey is gone; it can no longer be used as a training instrument for theoretic classification. If the standards set up by Margaret Mann and fulfilled by the D.C. throughout its 14 editions now fail to apply then the editors have violated the long established philosophy of classification. I believe the answer is a completely revised 16th edition based on the best features of both 14th and 15th editions, which will not disturb unduly our present arrangement. Such a revision would be more helpful than the promised 7th abridgment.

We are also promised a new "Relative Index." We will continue to hope for a new 16th edition and trust that the religion and philosophy sections of the Committee will include at least one Catholic theologian.* Meanwhile two recommendations are in order: 1) that we proceed cautiously in any reclassification according to the 15th edition; and 2) that we make known our reactions to the Committee. Our group can render real service to Catholic librarianship and to theoretic classification itself if, on discovering inadequacies in the new revision, we communicate with the D.C. Committee and asks for readjustments in a 16th edition. This Committee has always shown itself gracious and understanding in its reception of such suggestions.

***Editor's note:** Early in July Sister Mary Norberta was asked to name the Catholic collaborator for the Spanish version of the 15th edition of the D.C., already under way. At her suggestion Reverend Oliver Kapsner, O.S.B., was invited to join the D.C. Committee, and is now working on Catholic phases of the Classification.

PLEASE . . .

The Calendar of Scheduled Events has an undernourished and spotted look. Without your help we are not able to predict your plans nor to read your minds. Unit officers can give invaluable help by sending the dates of coming events as soon as possible.

Names of Religious Persons and Religious Corporate Names

by Rev. Oliver Kapsner, O.S.B.
Catholic University of America

At the Cataloging and Classification Round Table of the C.L.A. convention last June a revised draft of A.L.A. Rule 53, which concerns names of persons in religious orders, was presented and discussed. In accordance with views and suggestions offered at the meeting the draft was further revised and completed. Since all Catholic librarians, both those who attended the convention and those who were unable to attend, are interested in further developments of this important problem, the letter and revised draft sent to the Cataloging and Classification Division of the American Library Association, with a view to seek a revision of the rule, are printed in full below.

To: Miss Evelyn Hensel, Chairman
Descriptive Cataloging Committee
A.L.A. Division of Cataloging and Classification
The Pennsylvania State College Library
State College, Pa.

re: A.L.A. Rule 53.

"For some time Catholic librarians and catalogers have been dissatisfied with A.L.A. Cataloging Rule 53, which deals with establishing the names of members of religious orders.

"Actually, the rule as it stands is concerned only with those religious who have *changed* their names. The very heading of the rule is so worded, and all specifications under the rule labor under that limited aspect. We are, therefore, confronted with a situation where a rule attempts to make provisions for a part of a class without having provided for handling the members of the group as a whole. (We note that the preliminary American second edition did not contain the word "changed" in the heading of the rule). As a consequence the rule becomes unnecessarily involved in a number of fine distinctions, which are not only very difficult to apply, but little, if anything, is achieved when they are applied. We have in mind particularly the first paragraph of

the rule, which pervades all subsequent specifications and examples, and footnote 16 on p. 100 and footnote 19 on p. 102.

"The rule states that the designations *Father, Brother, Mother, and Sister*, are to be used only when the persons *modified* their names upon entering a religious order. Such a policy is not only contrary to established practice, but brings with it a train of difficulties for the cataloger, who in many instances finds himself compelled to institute research and write letters to all corners of the globe, at the end of which he will have solved some problems but remain as uncertain about others as ever. In the meantime he is neglecting to make use of valuable information contained on the very title page of the book, because the A.L.A. rule ignores such information.

"The cataloging of Catholic Farmington titles at the Catholic University of America during recent years has occasioned bringing this problem to the fore. By agreement with the Library of Congress cooperative cataloging copies are prepared for these new foreign titles, whereby printed L.C. cards are made available for the books. In preparing its printed cards the Library of Congress has obligated itself to follow the A.L.A. Cataloging Rules, 2d. ed., 1949. Catholic libraries in particular feel dissatisfied with many of the L.C. printed cards where personal religious names occur either as main entries or as subject entries, and trace the troubles back to the inadequacy of A.L.A. Rule 53. In some instances the names can't be identified on L.C. printed cards, though sufficient information was given on the title page of books cataloged to establish the names clearly.

"A suggested revision of A.L.A. Rule 53 was discussed at the June convention in New York of the Cataloging and Classification Section of the Catholic Library Association. The net result was a revised draft of A.L.A. Rule 53, to be submitted to the Cataloging and Classification Division of the American Library Association, with a view to effect a change of the rule.

"Whereas the rule deals with both religious men and religious women, we wish to call attention to the important fact that fully ninety per cent of printed literature by or about religious is concerned with religious men. This in turn brings the crux of the whole question down to the provisions and examples contained under A (1) in the revised draft, where we suggest dropping the use of *Father* and *Brother*, which are often difficult to establish, with little accomplished when they are established, and using instead the conventional initials, which are easily established and very useful bibliographically and otherwise.

"In anticipation of a possible objection that the introduction of religious order abbreviations will open the field for further requests to use abbreviations, as for academic titles, we wish to state that we see no parallel between the two demands. Religious symbols are considered part of the name of the individual, wherefore religious sign their names with their respective order initials. This is not the case with academic titles.

"We are of the opinion that little time should be spent in trying to establish the secular name of a religious. It is rarely important. In instances where it would be of consequence, as for celebrities, the information can easily be found in ordinary reference works.

"In suggesting this revision we are not seeking a special concession for Catholic libraries, but have in mind to establish a policy which can be considered correct procedure for everybody.

"We also wish to offer the following reasons for using the customary abbreviations after names of religious orders:

1. Users of the card catalog in Catholic institutions expect to see the abbreviations on the cards.

2. The abbreviations are a great aid in any bibliography to distinguish between persons of the same name.

3. They are easily established, since the information can almost invariably be obtained from the title page, or from the book.

4. They are not new. Well-known international bibliographies, e.g., *Bibliothèque National*, *Deutsche Nationalbibliographie*, *Biblio*, etc., use them. So do Catholic reference tools, e.g., *Guide to Catholic Literature*, *Catholic Periodical Index*, *Buchberger's Lexikon für Theologie und Kirche*, etc.

5. Bibliographical references in text-

books, etc., often list religious authors under their surname and only the initial of their forename, but with the religious symbols, e.g., Mayer, F., *O.F.M.* In checking such references against the card catalog, the religious symbols on catalog cards are very useful for identifying authors.

6. The need for using religious symbols with personal names on L.C. printed cards was formerly not as great as now. Till about ten years ago L.C. printed cards repeated the form of author's name with titles or descriptive appellatives as given on the title page. Joint authors and translators were likewise copied as on title page. Now all that information, so useful to the user of the card catalog, has vanished from L.C. printed cards.

7. The new plan, being much simpler and more economical, helps to increase cataloging output, besides producing a more serviceable card for the users of the card catalog."

Revised draft of A.L.A. Rule 53. Religious orders, Names of persons in.

A. Men.

- (1) Members of religious orders of men are generally entered under the surname followed by the forename or the name adopted in religion, according to the practice of the order and the individual. In the second case, refer from the secular name, if known, and add it at the foot of the card.

Parsons, Wilfred, S.J., 1877-

Meyer, James, O.F.M., 1883-
x Meyer, Florence.

McCarthy, Thomas Patrick, C.S.V.,
1920-

Martin, David, C.S.C., 1901-
x Martin, Sylvester Edward.

- (2) If a religious completely drops his name to take a new name, the adopted name is used for the entry. Refer from the original name, if known, and add it at the foot of the card.

Gabriele di Santa Maria Maddalena,
O.C.D.

Pio da Pietrelcina, O.F.M. Cap., 1887-
x Fiorgione, Francesco.

- (3) The designation *Father* for priests and *Brother* for those not priests is added only when these titles are invariably used

with an adopted name in religion which is usually a single name.

Oliver, *Father*, O.C.S.O.

Earnest, *Brother*, C.S.C., 1897-
x Ryan, John D.

(4) In all cases the conventional initials or abbreviations for the order are added to the name used. The abbreviations are omitted when there is already the qualification, Saint, Pope, Cardinal, Archbishop, or Bishop.

B. Women.

(1) Sisters or members of religious orders of women are preferably entered under the surname followed by the forename as used by the individual. Usually the forename for sisters is an adopted name, in which case a reference is made from that form. The secular name, if known, is referred from and added at the foot of the card.

McCarthy, Mary Barbara, *Sister*, 1886-
x Barbara, *Sister*, C.S.J.
x Mary Barbara, *Sister*, C.S.J.

Williams, Margaret Anne, *Mother*, 1902-

(2) If a sister drops her surname and is known under her adopted religious name, the assumed name is used for entry. The original name, if known, is referred from, and noted at the foot of the card.

Madeleva, *Sister*, C.S.C., 1887-
x Mary Madeleva, C.S.C.
x Wolff, Mary Evaline,

(3) The designation *Sister* or *Mother* is added in all cases; *Mother* for heads of religious houses or those called *Mother* by the order, *Sister* for those not designated *Mother*.

(4) The religious symbols are added to adopted names in all cases, both when used as main entries and as references. In the case of orders and congregations lacking a recognized abbreviation, the order designation is written out in full.

C. Enter under the secular name writers who have published works under the original name and are not known, or not so well known, under their religious name. Refer from the name in religion, and note it at the foot of the card.

Merton, Thomas, 1918-
x Louis, *Father*, O.C.S.O.

Lathrop, Rose (Hawthorne) 1851-1926.

x Mary Alphonsa, *Mother*, O.P.
x Lathrop, Mary Alphonsa, *Mother*.

D. The name Mary is retained and written out if so used by the author, and in the form and sequence as used by the author. If the name Mary is abbreviated by the author, indicating that the name following or preceding the initial is the distinctive part of the name, it is to be omitted in the main entry in all cases.

Lagrange, Marie Joseph, O.P., 1855-1938.

x Lagrange, Albert Marie Henri.

Agnes Mary, *Sister*, S.S.J.
Angela Maria, *Sister*, S.C.N.
Maria Concepta, *Sister*, C.S.C.
Marie Catherine, *Sister*, I.H.M.

Mary Angelita, *Sister*, B.V.M., 1878-1934.

x Angelita, *Sister*, B.V.M.
x Stackhouse, Mary Agnes.

Zeller, Mary Claudia, *Sister*, 1910-
x Claudia, *Sister*, O.S.F.
x Mary Claudia, *Sister*, O.S.F.

but

Huber, Raphael, O.F.M.Conv., 1883-
x Huber, Louis Thomas.

Immaculata, *Sister*, I.H.M., 1901-
x Mary Immaculata, *Sister*, I.H.M.

The following supplementary remarks were added to explain the examples under the new provisions.

Under A (1)

Parsons, Wilfred, S.J. is a religious priest who did not change his forename.

Meyer, James, O.F.M. is a religious priest who changed his forename.

McCarthy, Thomas Patrick, C.S.V. is a religious seminarian who did not change his forename. He is at present called "Brother" but will soon be ordained a priest. As a seminarian he wrote a book.

Martin, David, C.S.C. is a religious brother who changed his forename.

Under B (1)

McCarthy, Mary Barbara, *Sister*, is a sister who changed her forename.

Williams, Margaret Anne, *Mother*, is a sister who did not change her forename.

Under D. At end.

Huber, Raphael, O.F.M.Conv. His name appears in print as Raphael M. Huber, O.F.M.Conv.

Immaculata, *Sister, I.H.M.* Her name appears in print as Sister M. Immaculata, I.H.M.

Whether and to what extent a change will be effected in the ruling depends much on how well Catholic librarians assert themselves by mailing their views and comments to the above A.L.A. address. If we desire to make an impression leading to action, it will be necessary that many catalogers and librarians point out the advantages to be derived from the new provisions, such as, better bibliographic entries, greater economy in time and money, and improved service to users of the card catalog. Here, for example, is how a non-Catholic cataloger in a non-Catholic institution, to whom a copy of the revised draft was sent for criticism, responded: "Having studied the material, we heartily endorse all suggestions, and this includes particularly the new provision under B (4). We feel that the change, if adopted, would eliminate confusion even when complete bibliographic information is not available." Another cataloger answered: "Please use B (4) also. The names of sisters will be duplicated some day; why not distinguish them as each entry is made by adding the conventional initials?"

If in addition some wish to write a Library of Congress official, they should address the correspondence to: Lucille M. Morsch, Chief, Descriptive Cataloging Division, The Library of Congress, Washington 25, D.C. She has taken part in the discussions and is in receipt of a copy of the C.L.A. revised draft.

Religious Corporate Names

Catalogers are requested to send in their comments regarding the following directives, which could in substance be considered a revision of A.L.A. rule 122, dealing with corporate names of religious orders. The revisions are based for the most part on Vatican Library rules 154-157. Criticisms of the suggested provisions should above all cover these points: Are they easy to apply for the cataloger? Are they intelligible to the users of the card file? Is the subdivision procedure, for both orders of men and of women, practical? Are the examples appropriate and adequate? Are the provisions complete?

A. Orders of men.

(1) Enter religious orders of men under a conventional short form of name in English, if the order is known by an English

name. Refer from the official English name, from other English forms in common use, from the official vernacular name, from the Latin name, and from important inverted forms.

Camillians.

- x Clerks Regular for the Care of the Sick.
- x Fathers of a Good Death.
- x Ministers of the Sick.
- x Ministri degli infermi.
- x Order of St. Camillus.
- x Ordo clericorum regularium ministrantium infirmis.
- x St. Camillus, Order of.

(2) If no conventional name has come into English use, the full name for the order is used.

Society of the Divine Word.

- x Divine Word, Society of the
- x Gesellschaft des Göttlichen Wortes
- x Gezelschap van het Goddelijk Woord.
- x Societas Verbi Divini.

(3) Religious orders operating in foreign countries only and unknown under an English name are entered under a vernacular form.

Pii operai catechisti rurali.

- x Congregatio piorum operariorum catechistarum ruralium.

(4) Orders known historically only under a Latin or a vernacular name are entered under that form of name.

Humiliati.

- x Berettini.

Frères cordonniers.

(5) Orders which have been derived from others, either as reform movements or otherwise, but which have independent constitutions and jurisdiction, are entered under their own name.

Camaldolese.

- x Benedictines, Camaldolese.
- x Benedettini camaldolesi.
- x Congregatio monachorum eremitorum Camaldulensium Ordinis sancti Benedicti.

(6) Subdivisions (provinces, congregations, districts) into which an order is divided are entered under the name of the order, followed by the designation given to the particular subdivision according to the practice of the order. The entire entry is

preferably in English.

Jesuits. Provinces. Upper Germany.

Benedictines. Congregations. Hungarian.

Brothers of the Christian Schools. Districts. St. Louis.

(7) For the official publications of the heads of religious orders of men, a subheading is added which gives the name of the office according to the practice of the order, the dates of incumbency, and, in parentheses, the forename and surname of the incumbent.

Dominicans. Master General, 1487-1500. (Gioacchino Torriani)

(8) Independent religious institutes known as Brothers, whose members are engaged in teaching or nursing but do not receive holy orders, are entered the same way as clerical religious orders as specified under 1-7.

Alexian Brothers.

x Cellites.

x Congregatio fratrum Alexianorum.

x Order of St. Alexius.

x St. Alexius, Order of.

(9) Lay Brothers or auxiliary members of clerical religious orders are entered as subheadings under their respective order.

Benedictines. Lay Brothers.

x Benedictine Brothers.

B. Orders of women.

(1) Religious orders of women which have their own constitutions and are autonomous are entered under the best known collective name in English, preferably a conventional short name. Refer from the official name and from other forms in use.

Ursulines.

x Order of St. Ursula.

x St. Ursula, Order of.

Sisters of the Holy Cross.

x Congregation of the Sisters of the Holy Cross.

x Holy Cross, Sisters of the.

x Soeurs de la Sainte-Croix.

(2) Religious orders of women not known by any other than their official name are entered under their full name.

Missionary Sisters of the Most Sacred Heart of Jesus.

x Missionsschwestern vom Heiligsten Herzen Jesu.

x Most Sacred Heart of Jesus, Missionary Sisters of the.

(3) Religious orders of women existing in foreign countries only and not known under an English name are entered under a vernacular form. This will apply mainly to diocesan sisterhoods.

Filles de Saint-François de Sales, Filles de.

(4) Religious orders of women similar in name are distinguished as follows:

a) by use of a preposition indicating locality or some other distinctive mark, if the order itself uses the preposition.

Sisters of St. Joseph of Carondelet.

Sisters of St. Joseph of Newark.

Sisters of St. Joseph of the Sacred Heart.

b) By the use of parentheses indicating motherhouse or locality when there is no other distinction in the similar names themselves.

Sisters of Charity of St. Vincent de Paul (Greensburg, Pa.)

Sisters of Charity of St. Vincent de Paul (Zams, Tirol)

(5) Local non-autonomous units of religious women not known under the name of a convent are entered under the name of the order with addition of location by means of a comma.

Dominican Sisters, Bridgeport, Conn.

School Sisters of Notre Dame, Peoria, Ill.

(6) Second Orders, that is, orders of women taking solemn vows and cloistered, properly called nuns, are entered according to the rules as specified under B 1-5.

Benedictine Nuns.

x Benedictines. *Second Order.*

Dominican Nuns of the Perpetual Rosary.

x Dominicaines du rosaire-perpetuel.

x Perpetual Rosary, Dominican Nuns of the.

Poor Clares.

x Clarisses.

x Franciscans. *Second Order.*

x Minoresses.

x Monache Clarisse.

- x St. Clare, Sisters of.
- x Sisters of St. Clare.

(7) Religious orders of women known as Third Order Sisters (more correctly Third Order Regular Sisters), since they invariably have distinctive names, are entered according to the rules as specified under B 1-5.

Sisters of the Third Order of St. Francis of the Immaculate Conception of the Blessed Virgin Mary.

Sisters of Third Order Regular of St. Francis (*Allegany, N.Y.*)

(8) Subdivisions of religious orders of women are entered under the name used for the order, with form of subdivision according to the practice of the order.

Benedictine Sisters. *Congregations. St. Scholastica (U.S.)*

Little Sisters of the Poor. *Provinces. Brooklyn.*

The numerous Franciscan sisterhoods are not subdivisions of one large family of Franciscan Sisters, but are all autonomous bodies with names of their own.

Franciscan Sisters of the Holy Family.

- x Franziskanerinnen von der Heiligen Familie.
- x Holy Family, Franciscan Sisters of the.

The Dominican sisterhoods are frequently called congregations, but they are all autonomous groups. When they have distinctive names, these are to be used. If they

have only a congregational name, they are to be entered under the collective name for the order with congregational subdivision. Sometimes a Dominican sisterhood with a distinctive name is also known by a congregational name, in which case a cross reference is necessary to the more familiar name.

Foreign Mission Sisters of St. Dominic.

x Maryknoll Sisters.

Dominican Sisters. *Congregations. Most Holy Rosary (Sinsinawa, Wis.)*

Dominican Sisters of the Sick Poor.
x Dominican Sisters. *Congregations. Immaculate Conception (U.S.)*

C. Third Orders Secular and Secular Oblates.

Secular tertiaries (members of Third Orders Secular) and lay or secular oblates are persons of either sex who live in the world but observe as far as possible the rules of a religious order in which they are enrolled. Since their organizations never have names of their own, they are entered as subheadings under the order to which they are affiliated.

Franciscans. *Third Order.*

x Franciscan Tertiaries.

x Third Order Secular of St. Francis.

Benedictines. *Oblates.*

x Benedictine Oblates.

x Oblates of St. Benedict.

FIELD BOOKS IN NATURE STUDY

An excellent bibliography by Frater Reinold, O.F.M. (the Rev. George M. Link) of The Franciscan Monastery, Teutopolis, Ill. appears in *Illinois Libraries* for November, 1952. Beside the usual divisions of Natural History the headings include Astronomy, Weather, Farming, Domestic Animals and Pets, and a brief selection of Recommended Periodicals of Nature Subjects.

GEORGETOWN UNIVERSITY

A new library for Georgetown University's Institute of Languages and Linguistics has been announced. Clayton D. Loughran, librarian, is carrying out plans for extensive use of electronic devices in teaching more than 35 languages.

H. Lynn Womack, Associate Librarian, has been appointed business manager of *D.C. Libraries*. A complete change in both subject matter and format mark the January issue of this quarterly official organ of the District of Columbia Library Association.

IN PROSPECT

Three titles of especial interest have been announced as forthcoming: *THE SIGN OF JONAS*, by Thomas Merton, (Harcourt, Feb. 5) already chosen for release by The Catholic Book Club, the Thomas More Book Club, the Catholic Literary Foundation and the Spiritual Book Associates; *SHIPWRECKED* by Graham Greene, a reprint of a little known early novel (Viking, Jan. 9); and a periodical printing of a new novel by Gilbert Chesbron. An excellent English translation, called *SAINTS IN HELL*, began in the December, 1952 issue of *Realités*, the Fortune-like Paris publication. We shall have to see the entire work to judge its worth, but this first installment presents the French "worker-priests" vividly and sympathetically.

If you are struggling with endowment problems (as who is not) you will find a small pamphlet "prepared in the interests of educational and benevolent organizations" by Merrill Lynch, Pierce, Fenner & Beane, New York, most helpful. It explains the tax-saving advantages of gifts from the viewpoint of the giver. "Never before has it cost so little to give so much."

Cataloging of Non-Book Materials

by Sister Mary Janet, O.P.

Rosary College, River Forest, Ill.

Libraries may no longer be considered collections of books or their equivalent. As time goes on and new equipment is being added to the schools, it is only logical to have the library the distributing center in order to make all media available without duplication, just as has been the aim in the circulation of printed material. Phonograph records, films, filmstrips, and slides, as well as music and maps are essential in the curriculum today, and only by means of cataloging are they made accessible and can their circulation be controlled. When the relationship of book cataloging to that of these media is understood, the whole process is simple, yet satisfactory.

Cataloging maps—

Cataloging maps, at first glance, for example, appears to be unlike that for books in every way. Yet standard cataloging prescribes the same principles for special materials as for books. The classification and arrangement of non-book material differs, not the cataloging, except for minor substitutions needed for the particular medium considered. Entries must be uniform or the user will have difficulty in trying to adapt what he already knows of approach to book material.

The format of a map is unlike that of a book since the entire map serves as a title page with a cartographer, engraver, publisher, person or corporate body responsible. With later maps, as a rule, the corporate body takes author entry place with added entries for those who had a hand in production. Title entry is frequent, especially when responsibility is hard to determine. In this respect, the entry differs from a book entry in that a book, by its main entry, gives credit to the person who has done the work. In other respects, the arrangement for maps as well as books follows this procedure: 1) Author's surname (or publisher or printer responsible). 2) Title. 3) Producer. 4) Physical description. 5) Series.

Occasionally a book bears no date and it is impossible to find one. With maps one must always approximate a date if this information is not given.

The collation will indicate the difference

in format. In place of pages, the number of maps, the size in length and width is indicated when opened as well as folded. If the maps are composed of sheets with variations in size, that is mentioned.

Just as notes in book cataloging bring out special features, so the first note of a map catalog card gives the scale used. If no scale is indicated, various other means of arriving at a scale must be used to make the map reading complete. Inset maps are comparable to parts of a book not included in the title and are brought out in notes and added entries. Other notes peculiar to map cataloging might be something in the physical characteristics that limit their usefulness or enhance their value; the name of the map projection; the prime meridian if other than Greenwich; the uncommon or unexpected information that a map may give; and peculiarities of the particular map.

Atlases are books and are cataloged as such. The collation will vary to indicate the number of colored maps, etc.

Music cataloging—

The rule for entering a book under its original 1) author holds for music and phonograph records as well, with the composer acting as author. An abundance of subject headings will direct the borrower to any class he may choose. Unlike book cataloging, 2) the conventional title for the particular work in hand appears in title location enclosed in brackets; below that, and 3) title as given on the score or record appears. Cross references are made from the popular title to the original in order to keep all printings together, no matter what variations may be found. This principle is not unlike book cataloging where translations, adaptations, etc., are all entered under the original title. The same rule holds for adaptations in music as in books where the change is minor.

If the 4) music publisher is not well-known a street address is included in the imprint.

A 5) plate number is inserted after the imprint which can serve in place of a date where the date is not included.

Since music is written in scores, again

it is the collation which will specify format. Following the word "score," paging is stated in parentheses. If the music consists of musical parts for performance, this fact is noted in the collation by the word "parts."

Notes will include all items of significance such as the voices for which it is intended, medium of performance if not specifically stated in the title, the language, the instruments, whether it has accompaniment or not, etc. The length of the selection is of interest to the user, hence "duration" is included in the notes.

Library of Congress classification is better than the Decimal classification for music because it breaks down into more specific categories, such as technique of music, music scores, and literature of music.

Musical recordings—

Music recordings are cataloged like music, the label on the record serving as a title page. The matrix number corresponds with the plate number on music and appears in the same place on the catalog card—after the imprint date, if there is one.

The collation again serves to set records apart as a unique medium. In place of pages or scores there are the number of sides; since there are no illustrations the size of the record in inches is next, the number of revolutions per minute takes the place of size of the book in centimeters. The album number corresponds with series number whether in books, music, films, filmstrips, etc.

Each side of the record must be accounted for by complete cataloging because each has its own distinctive title page in its label. The contents of the reverse side must be shown on each catalog card by the note: "On the reverse side (composer, title)," or if it is the same composer: "On the reverse side his (title)." This system coincides with the calling attention to material in a book not included in the title.

Speech recordings—

Speech recordings even more closely follow book cataloging because their content more nearly resembles and is tied up with book material. One must keep in mind, however, that they are not books in keeping all under a conventional title as far as it is possible. For example, scenes from Macbeth are entered under "Shakespeare" with notes stating the exact contents of the particular record as an aid to a teacher seek-

ing this material. In this way, he has access to other media besides books when searching the card catalog.

Microfilms—

Microfilms are photographic reproductions of books or manuscripts; hence, they follow rules for monographic publications with a few differences depending upon the material. If the original title page is used as the basis for the description, then the imprint of the original is used followed by the imprint of the microfilm in brackets. Collation is given in number of reels if there are more than one, otherwise there is no collation in regular collation position. The notes, in this case, will be the distinguishing feature that will state:

Microfilm copy of Positive
or negative. Collation of original
Location of original (if possible).

If there are other things important to the user of the catalog, they are also noted.

Films and Filmstrips—

Films and filmstrips are entered by title practically always with the designation "Motion picture" or "Filmstrip" appearing immediately after the title entry. As a rule, all information needed for the catalog card is found on the title page of a book. Not so with filmstrips where it must be sought in preliminary frames, middle, or end. And no two seem to be alike in the amount of information furnished. For uniformity in cataloging the order is: 1) title entry, person or corporation responsible for film, 2) the illustrator or photographer or others deserving credit, 3) the producer without place unless needed as an identification device, 4) date if stated. The date is not a *must* as in map and book cataloging.

The 5) collation for films consists of duration in minutes, sound or silent, black and white or color, number of millimeters, followed by the series in the usual place. A 6) filmstrip collation is made up of the number of frames, black and white or color, the number of millimeters, and series.

Both film and filmstrip cataloging usually contain a 7) summary in content location. The existence of a 8) manual is also noted in the case of filmstrips. Occasionally credits are due so many that this is brought out in 9) "Credits" following the summary. Subject headings and added entries follow the usual procedure.

Slides—

Slides, more frequently than filmstrips, are entered under author if one is known. When title entry is used the most specific title the cataloger can devise is put in brackets followed by the common title. This resembles the conventional title arrangement in music.

Imprint data may be secured at the time of ordering. The collation is the size in inches and black and white or color, and series. If the slide is a reproduction from a book this information is found in a note.

Flat Pictures—

Flat pictures have a collation similar to maps because of the format. The catalog card for this material as well as slides, should have a miniature reproduction in the corner if the borrower is to get maximum help in

making his selections. Entry for pictures should be by artist or subject depending upon the nature of the work and the use to which they will be put.

The extent of cataloging to be done for a particular library will be determined by the purpose of the library, with the needs of the borrower as a criterion. In a small library this procedure can be greatly simplified, while the same technique will serve to give maximum service in a college or university library. Whatever the case, a librarian need not shun these non-book materials as he would the plague simply because their format differs from the book with which he has had all his experience. Recognizing similarities and differences, and using common sense and good judgment in adapting this knowledge to a new set of media is all that is necessary.

American Catholic History and the Librarian*

by Rev. Dr. Joseph B. Code
Manhattan College, New York

It has been suggested that I give a review of what has been done in the way of American Catholic historical writing, with a possible prediction of what we might expect from the pens of American Catholic historians in the future. I must confess that I would consider it presumptuous to give you librarians what might seem, even in its most sketchy form, a critical bibliography of American Catholic history. Neither do I want to indulge in any speculation, however interesting that might be, about the future of this particular phase of American Catholic scholarship. Rather would I, as a priest, a one-time librarian and one who has been working in the field of American Catholic history for many years, touch upon several aspects of American Catholic historical activity which I consider of rather practical value to this particular audience.

Therefore, I have chosen the more general title of *American Catholic history and the librarian*. I have done this because I am

convinced that American Catholic history is one of your great opportunities to spread the knowledge of the Kingdom of Christ in America. This is especially true now when there is such a complete and absolute misunderstanding and misinterpretation of the facts of the Church especially in this country. Hence the librarian has thus spread out before him a very special apostolate which he cannot afford to regard lightly.

Standing before the faculty of The Catholic University of America and its assembled guests on that never-to-be-forgotten day of October in 1936, His Eminence, Cardinal Pacelli, now our Sovereign Pontiff, declared that "after the Priesthood of the Altar there is none greater than the Priesthood of Truth." He was speaking of teachers in general, of the sacred call of instruction. But he who had sat at the feet of his library-trained predecessor — his great friend, his patron, his teacher—must also have had in mind librarians, these resourceful, patient, important, often hidden members of administration who, either directly or indirectly, guide and influence so many toward truth

*Father Code read this excellent paper at General Session of the 26th Annual Conference, June 24, 1952. His revisions and annotations make this survey of American Catholic historiography a major permanent record of this important phase of scholarship.

and righteousness. The Priesthood of Truth is also the librarian's vocation.

The vocation of the Catholic librarian in the United States is intimately connected with his knowledge of the history of the Church in this country. I do not mean that knowledge which may be reduced to a few facts and a few figures. Neither do I mean a mere counting of noses, of emphasizing accomplishments, of regarding only successes. What I mean is an intelligent appreciation of our place in the development of America. This is quite necessary these days not only as an academic exercise but also for its value in citizenship, and for the opportunity it will afford of getting a more correct perspective of the problems which confront Catholicism.

Certainly a knowledge of American church history provides another example of the divine mission of Christianity. Otherwise how explain the survival of the Faith during the Colonial days of poverty, persecution and fewness of numbers? What other organization could have withstood so well the intolerance, the injustice, the continued discrimination of the Federal era? What reason but God's will can be given for the way the Church in the United States met the pressure from unfriendly groups all during the nineteenth century? What evidence of this special mission need be added to its continued growth in spite of opposition, sometimes formidable, during this twentieth century? The divine mission of the Church has been made strikingly manifest in this country.

A knowledge of the history of the Church in the United States also should give great encouragement to American Catholics when some of their fellow-citizens who as yet have not caught the spirit of America would reduce them to inferior citizenship.* It should raise them to high hopes for the days which are ahead—this epic story of how the years have fallen into place, of how the Church in this country has survived, of how God's Providence has worked in this land of ours.

Finally a knowledge of the history of the Church in the United States should refine our knowledge of the Universal Church, for what we see happening here today and remember what has happened in the past has been the experience of the Church in practically every other Christian country in all

its long and chequered history. The history of the Church in America is but another chapter in the history of Christendom.

But we must also view the history of the American Church against the background of American life. While there is a need for the official history of the Church—a history of its bishops, priests, religious communities and societies, its parishes, councils, synods and various institutions—yet we must see that more complete and satisfying picture of its growth and development as part of the nation's life. The Catholics of this country never lived apart. Neither must their history be viewed without taking into account their secular background. When the story of our American Catholic past is told against the deep, rich diapason of our country's life then will we see the Church in this country in all its youth and vigor. Immediately will it present itself under two tremendously important aspects: the influence of the secular *milieu*, absent among Catholics in other countries, on certain Catholic attitudes, and the influence of American Catholics upon the great non-Catholic population in the United States.

Unfortunately the history of the Church in America is given but passing notice, if any at all, in most of the accounts of our national life. On the other hand, much that has been written by American Catholic historians ignores, in whole or in part, the secular background of the American Church.

Perhaps a wider recognition of the fact of Catholicism in American life might be given in national accounts if Catholic historians would integrate the story of American Catholicism into the background of which it was a part. This neglect of the secular scene was decried especially by the late **Richard J. Purcell**, for a number of years head of the history department at the Catholic University of America. Dr. Purcell believed that only by projecting the account of the Church in the United States against its proper national background could we hope to arrive at any just estimate of its place and its influence in the national scene. The religious background of our country's history and the national habitat of the Church are the two principal themes which one finds recurring constantly in much of what Dr. Purcell wrote and in the writings of many of those whom he directed in historical research. He himself carried out this purpose in his well-

*Further information on this problem is found in the December, 1952 issue of the *Catholic Digest*, p. 9-10.

known book, *The American Nation*.¹ Undoubtedly Dr. Purcell complemented and enriched much of what already had been done by that other great lay scholar, John Gilmary Shea, the Father of American church history.²

I am sure that the place of **John Gilmary Shea** in American Catholic historiography needs no emphasis before this audience. Without question he remains the general historian of the American Church. What we need today is someone to continue where Shea left off, a trained general historian to enrich Shea's material with the findings which modern research have revealed and to bring up to date the general history of the American Church.

In his own lifetime Shea inspired others to an examination of their Catholic past. While it is true that a certain amount of American Catholic history had been written before Shea, most of it lacked research and analysis. Certainly it was amateurish in its manner of presentation.³ But during the second part of the nineteenth century a general awakening of interest in history resulted in a more scientific approach to the subject and in the formation of historical societies. All this had its effect on American Catholic historical scholarship. While Shea's figure loomed large in this field others began to emerge. In time Pittsburgh, New York and Philadelphia became centers of American Catholic historical activity.⁴ Historical societies were founded in each of these cities, to be followed shortly by like organizations in other places. Unfortunately a number of these societies did not survive long, lack of funds being the usual cause of their demise. It would be out of the question to mention here the names of those who, through these societies, kept Shea's torch burning after his death. However, the names of Father Andrew A. Lambking, of Pittsburgh, and Martin I. J. Griffin, of Philadelphia, have been household words to researchers in American Catholic history for more than half a century. The publications

of several of these societies permitted students to come into contact with material which otherwise would have been difficult, if not impossible to obtain. A number of writers soon began to distinguish themselves in research and in writing and in inspiring others to devoted interest in American Catholic history. We of this mid-century are indebted to these pioneers for the important work they did during the last years of the preceding century and when our own century was still young.⁵

But we of today are especially indebted to the late **Monsignor Peter Guilday** for his contribution to American Catholic historical scholarship. When Monsignor Guilday joined the faculty of The Catholic University of America in 1914 the cause of American Catholic history was given a powerful impetus. Trained in the historical sciences at The Catholic University of Louvain he brought to this country a thorough preparation in the historical method, coupled with a great desire to create in Washington a department of American church history patterned on Louvain's Institute of historical studies. It was his hope that he could thereby direct toward and form in deep and sound scholarship those who would prepare themselves for excellence in church history, more especially in the history of the American Church. It was his idea that the general history of the Church and history in general should be approached through its relation to the American Church. He also planned that more than a cursory knowledge of general church history and of general history would be required before the student would be given his degree. This knowledge, however, was to be the concern chiefly of the student, acquired preferably in under-graduate days. He was strongly opposed to the graduate professor being obliged to provide instruction, especially in content courses, which should have obtained in the under-graduate school. He believed that the auxiliary sciences and languages should be accorded something more than

¹Richard J. Purcell, *The American Nation* (Boston, 1929).

²The most adequate account of Shea's life is "John Gilmary Shea", by Peter Guilday, in *Historical Records and Studies*, XVI (1926), 1-171.

³Two works of this period were above the ordinary: Charles I. White, *The Life of Mrs. Eliza A. Seton* (New York, 1852), and Sarah M. Brownson, *Life of Demetrius Augustine Gallitzin* (New York, 1873). The several general histories of the Church in the United States which appeared before Shea's work were of an inferior character.

⁴In addition to those of Pittsburgh, Philadelphia and New York, societies were founded in Chicago, St. Louis, St. Paul, Indianapolis, Dubuque, Atchison (Kansas),

Brooklyn, Portland (Maine), Boston and Austin (Texas). Cf., Waldo G. Leland, "Concerning Catholic Historical Societies," in *The Catholic Historical Review*, 11 (1917), 386-399. A review of these societies and their publications may be found in John Paul Cadden, O.S.B., *The Historiography of the American Catholic Church, 1785-1943* (Washington, 1944), 35-62.

⁵Some of the names which stand out prominently in this period are those of Zephrian Enselhardt, O.F.M., Thomas Hughes, S.J., James A. Burns, C.S.C., Francis X. Reuss, Joseph L. I. Kirlin, Walter Elliott, C.S.P., William I. Howlett, William T. Russell, Henry F. Brownson, William Byrne, William A. Leahy, James H. O'Donnell, Chrysostom Werwyst, Paul Camillus Maes and William J. Webb.

a passing notice. Neither did he envision a packed classroom. The Louvain seminar system would prevail. And under no circumstance did he want his students to look upon his courses as mere means to an advanced degree. He believed that such careful, solid and unhurried preparation would in time produce a succession of scholars trained in the same method and possessing much of the same excellence until eventually their composite achievement might form the basis of a definitive history of the Church in the United States.

In 1915 Monsignor Guilday founded THE CATHOLIC HISTORICAL REVIEW. The issues of the first six volumes reveal something of his overall plan. They are devoted almost exclusively to matters pertinent to the history of American Catholicism. With regret he saw the nature of the review altered with the beginning of volume seven in 1922. By including articles on general church history it lost its special flavor and forfeited its unique position among scientific journals in the historical field.⁶

Although seconded in his aspirations by Bishop Thomas Joseph Shahan, then Rector of the Catholic University of America, Monsignor Guilday was never able to carry out fully his plan. Nevertheless he organized several courses in American church history, provided a telescoped training in the historical sciences, established a seminar and directed students toward an investigation of one or another phase in the history of American Catholicism. His insistence on productivity resulted in a number of published theses done largely under his direction and control. His own biographies of Archbishop

Carroll⁷ and Bishop England⁸ and his numerous other publications in book and article form testify to his own efforts in this regard. He never gave up his idea of a special department of American church history, and made a last effort to effect it in the late thirties. But he was not successful. When he died in 1947, however, he left behind him students in many parts of the country, one testimony of his labors to keep the Shea tradition alive.

I have dwelt at some length upon the place of Monsignor Guilday in the history of the Church in this country for it is important in any consideration of the subject. His place will be hard to fill, in preparation, in original ideas, in scholarship, but especially in the ability to inspire others to excellence in the American Catholic historical field.

As we survey this field at mid-century we see that there has been no dearth in American Catholic historical work. It must be admitted, however, that there is a marked unevenness in its worth. This is undoubtedly due to the lack of proper training of many of those who have produced books and articles and to the mistaken idea that their chief task was to edify. There has also been the tendency to write principally on the external development of the Church, slighting the spiritual, intellectual and social aspects of its growth. For example, little has been done on its attitude toward the principal problems of the time. Still less on its own failures and on its secular background.⁹ Yet we do have a number of first-rate diocesan histories,¹⁰ several good histories of religious

⁶In 1919 Monsignor Guilday founded the American Catholic Historical Association in an effort to bring into one organization, for mutual benefit especially all those interested in Catholic church history.

⁷Peter Guilday, *The Life and Times of John Carroll, Archbishop of Baltimore, 1735-1815* (New York, 1922).

⁸Peter Guilday, *The Life and Times of John England, 1786-1842* (New York 1927).

⁹The problem of defection was first touched on by Bishop John England, of Charleston, in 1836 when he wrote a short account of the Church in the United States for the Central Council of the Society of the Propagation of the Faith. The same subject was examined by Bishop Gerald Shaughnessy, S.M., of Seattle, in his *Has the Immigrant Kept the Faith?* (New York, 1925). But the problem of loss has not been taken into sufficient account by those who have written on the history of the American Church.

Closely allied with the problem of loss and gain is that of immigration. Robert F. Foerster *The Italian Emigration of Our Times* (Boston 1919), and William Forbes Adams *Ireland and Irish Immigration to the New World from 1815 to the Famine* (New Haven, 1932) should be used as models of other like studies needed to cover properly the whole field of Catholic immigration to the United States.

Religious intolerance has been more adequately treated

as, for instance, by Ray Allen Billington, *The Protestant Crusade, 1800-1860* (New York, 1938), Gustavus Myers, *History of Bigotry in the United States* (New York, 1943) and Sister Mary Augustina Ray, *American Opinion of Roman Catholicism in the Eighteenth Century* (New York, 1936).

The subject of religious liberty as a whole is treated well in Sanford H. Cobb, *The Rise of Religious Liberty in America* (New York, 1902).

There is a growing library on Nativism and Know-Nothingism and some good accounts of Trusteeism, the domestic evil which plagued the American Church a little more than a century ago. The opposition of secret societies has been studied by Fergus MacDonal, C.P., *The Catholic Church and Secret Societies in the United States* (New York, 1946).

Much needs to be done in giving a general account of American Catholic education, charity, social service of all kinds, race relations. Church and state problem, as well as developments in the cultural, spiritual and intellectual fields.

¹⁰Practically every diocese in the United States needs to have its history written in much the same manner as what has been done for the archdioceses of St. Louis, Cincinnati and Boston: John Rothensteiner, *History of the Archdiocese of Boston in the Various Stages of its Development, 1604-1943* (New York, 1944).

communities,¹¹ a few good parish histories¹² and, here and there, local, regional and institutional histories above the ordinary.¹³

Perhaps it is in the field of biography that we have had our greatest activity. Lives of men and women have been appearing with increasing frequency, some of them good, some of them fair, some of them strikingly bad. Two extremes seem to be hit with deplorable accuracy in many of these books: Popularizations of a light character, ground out like sausages and often marred with serious inaccuracies; and tomes of undigested material much of it trivia, backstairs talk and even gossip, which completely obscures the reality of the main character. Biography is one way of teaching history. It brings an individual to life and through him often others, until events emerge with clarity and precision. But the visualization must be based on facts. Neither should it be a blurred photograph without form or substance. We do have a number of fine biographies of priests,¹⁴ but we need more Boltons to give us the stirring, yet carefully prepared, accounts of our early pioneers and missionaries. We have some good episcopal biographies,¹⁵ but we can well afford a gifted combination of writer and scholar to resurrect the real character of certain of our great

bishops from the countless official details under which they are often buried.

We have many studies of religious women,¹⁶ chiefly foundresses, but we look for authors to vitalize the stories of our great sisters, some of them the most arresting accounts of American womanhood. And we certainly need to record properly the story of the laity, bearers of the burden of the day and its heat, who have been generally forgotten in the history of American Catholicism.¹⁷

Of course, our chief problem is lack of writers, of men and women trained in history with sufficient time to put down the result of their investigation. In discussing this problem some time ago, Archbishop Cushing spoke of the lack of funds as one possible explanation of the situation. Yet he ventured to add that if there were a sufficiently widespread desire to see the history of the Church in this country explored and written in a scientific manner funds would be found by those filled with zeal for such an enterprise.

It is my belief that such a desire could be created if a group of our first-rate scholars would work together in organized fashion toward a threefold unified objective—and I

¹¹Histories of religious communities for men have an excellent model in Gilbert J. Garraghan, S.J., *The Jesuits of the Middle United States* (New York, 1938), and those for women in the five following: Sister Mary Borromeo Brown, *History of the Sisters of Providence of St. Mary-of-the-Woods* (New York, 1949), Sister Octavia, *Not With Silver or Gold, A History of the Sisters of the Congregation of the Precious Blood, Salem Heights, Dayton, Ohio, 1834-1944* (Dayton, 1945), Sister M. Lucida Savage, *The Congregation of the Sisters of St. Joseph of Carondelet*, (St. Louis, 1923), Louise Callan, *The Society of the Sacred Heart in North America* (New York, 1937) and in Sister Mary Monica's charming story of the Ursulines of Brown County, Ohio, *The Cross in the Wilderness* (New York, 1930).

¹²The following are three good parish histories: Leo Raymond Ryan, *Old St. Peter's, the Mother Church of Catholic New York, 1785-1935* (New York, 1935), Louis W. Doll, *The History of St. Thomas Parish (Ann Arbor, 1941)*, and William B. Schuyler, *The Pioneer Catholic Church of Chester County, St. Agnes, West Chester, Pennsylvania 1793-1943* (Philadelphia, 1944).

¹³William T. Russell, *Maryland, the Land of Sanctuary* (Baltimore, 1907), is, as the title suggests, of a more local character than, for instance, Joseph H. Schlarman, *From Quebec to New Orleans* (Belleville, 1930). Perhaps the best example of regional treatment is Carlos E. Castaneda, *Our Catholic Heritage in Texas* (Austin, 1936-1952). The work done by the Institute of Jesuit History, Loyola University, Chicago, has added considerably to our knowledge of the French and Spanish aspects of our country's history, in which field also Francis Borgia Steck, O.F.M., and his students have distinguished themselves.

John E. Sexton and Arthur J. Riley, *History of St. John's Seminary, Brighton* (Boston, 1945), is an indication of what can be done to present well the record of an ecclesiastical institution.

¹⁴Perhaps one of the best is Herbert E. Bolton, *Rim of Christendom, A Biography of Eusebio Francisco Kino* (New York, 1936). A more recent biography of a California missionary is Peter Masten Dunne,

Andres Perez, de Ribas, *Pioneer Black Robe of the West Coast, Administrator, Historian* (New York, 1951). Victor O'Daniel, O.P., has recorded much of early Dominican history in his several books, e.g., *The Light of the Church in Kentucky, Samuel Thomas Wilson, O.P.* (Washington, 1932). Ralph Bayard, C.M., has provided a scholarly account of the heroic Vincentian missionaries of Texas in his *Lone-Star Vanguard, The Catholic Re-Occupation of Texas, 1838-1848* (St. Louis, 1945). There are a number of other good biographies of priests, such as Vincent F. Holden, C.S.P., *The Early Years of Isaac Thomas Hecker, 1819-1844* (Washington, 1939), but much more has to be done in this particular field.

¹⁵In addition to Guilday's *Carroll and England* the following three episcopal biographies may be considered among the best: Sister M. Columba Fox, *The Life of the Right Reverend John Baptist Mary David 1761-1841* (New York, 1925), Sister M. Salesia Godecker, O.S.B., *Simon Brute de Remur, First Bishop of Vincennes* (St. Meinrad, 1931), and Frederick J. Zwierlein *The Life and Letters of Bishop McQuaid* (Rochester, 1925-1947).

¹⁶Among the growing biographies of religious women perhaps the following should be especially noted: Marjory Erskine, *Mother Philippina Duchesne* (New York, 1926), Sister Helen Louise, *Sister Julia* (Susan McGroarty), *Sister of Notre Dame de Namur* (New York, 1938), Sister Immaculata, I.H.M., *Sisters, Servants of the Immaculate Heart of Mary* (New York, 1945).

One of the most distinguished biographies of an American Catholic—factually correct, well-balanced and of charming style—was written by a French woman: Helene de Barbercy's *Elizabeth Seton* (New York, 1927) which, in the opinion of many, has yet to be surpassed by anything written on Mother Seton.

¹⁷There are a few good biographies of lay Catholics, e.g., Arthur M. Schlesinger, Jr., *Orantes Brownson, A Pilgrim's Progress* (Boston, 1939), Anna Shannon McAllister, *Ellean Ewing, Wife of General Sherman* (New York, 1936), Isabel Skelton, *The Life of Thomas D'Arcy McGee* (Gardenville, Canada, 1925), and Carl B. Swisher, *Roger B. Taney* (New York, 1935).

mean all three things to be accomplished by this group, not just one or two—namely:

The scientific exploration and preservation of our American Catholic history.

The training of students in the best and most thorough methods of historical research.

The publication of a learned journal exclusively reserved for writings on the history of the Church in America.

The net result would be two-fold:

To maintain American Catholic historical scholarship on the very highest level.

To produce a constant supply, year after year, of superbly trained and qualified men who would insure for the future the same degree of excellence.

Whether these scholars should form a distinct department of American church history in one of our Catholic universities, as Monsignor Guilday would have established in Washington, or be organized into a separate institute, such as obtains in other scientific fields, is beside the point. What matters most is the necessity of doing something to remedy the situation as we find it today.

To view this situation honestly is better than to leave the light burning all night because one is afraid of the dark. Not that great strides have not been made since the days of Shea. Not that the work of Monsignor Guilday, especially, has been without far-reaching and encouraging results. But the time calls for more than this. It demands a movement which will provide leadership; and leaders of such exacting qualifications are rarely the casual product of ordinary historical training. They are usually the product of a deliberate design and planning. They, and they alone, can inspire others to a thorough study of our Catholic past. In this way only will interest in American church history become more widespread and problems of the day, touching upon our Catholic past, will be met promptly and, if at all possible, solved by the best kind of scholarship.

What are the problems of the day which should be the concern of the historian? As an historian I have learned to be shy of abstractions. In consequence, I find myself faced at the moment with a number of concrete examples intimately the concern of the American church historian. The three

following seem worth considering before this particular audience.

1) First of all is the problem of the attacks upon the Church made with recurring frequency and largely in the field of history.

Irrespective of the scholarship of Blanchard's works, or their lack of scholarship, the fact remains that for over two years his first book was not answered except for a few articles in magazines and newspapers. Meanwhile the harm had been done and there are those who think that the harm has been very great. I realize that there are some who believe that such attacks should be ignored, that Blanchard's books in particular are irresponsible broadsides. But there are also those who do not agree that his books are irresponsible. They point to the fact that his writings have been hailed widely as serious works, and have been accepted as such by an amazingly large number of American non-Catholics. As Mr. James O'Neill correctly states in his book, *Catholicism and American Freedom*¹⁸ Blanchard's attack has done more to produce what has been called a "tension" between Catholic and non-Catholic Americans than all his inaccuracies and insults put together. It is to Mr. O'Neill's credit that he was effectively moved in face of this particular development to write his reply to Blanchard's first book. But, as Mr. O'Neill himself says, he is neither an historian nor a trained research worker. The refutation of Blanchard, and all such refutations, is the business of the historian working in close harmony with scholars in other fields. It is part of the Priesthood of Truth, in which the historian is so very especially trained to participate, to see that the attacks upon the Church are met with vigor not silence, but so expertly, scientifically, conclusively that they will not be repeated carelessly by men who value the opinion of scholarship. The Blanchard attack did not come out of the blue. Much of it had appeared previously in *The Nation*. These *Nation* numbers had as their forerunner the attacks of Harold E. Fey, "Can Catholicism Win America," in *The Christian Century*, some of which date back as far as 1944.

Certainly in these days of confusion and decline, when the Church in other parts of the world is fighting for survival, we should be increasingly conscious of the necessity for alertness and preparedness for its de-

¹⁸James O'Neill, *Catholicism and American Freedom* (New York, 1952).

fense in our country. The historian, perhaps better than anyone else, knows the events of the past. His knowledge should not be a sterile thing. It should be the means of a quick appraisal of the present for sure an immediate action in defense of his heritage.

Some think that too much of American Catholic historical activity consists largely of digging into archives for unpublished material, often irrelevant and of questionable value. Meanwhile historical issues of the moment are either ignored or not handled expertly. This was not true of England and Ireland in the 1850's. Nor should it be true of us in the fifties of this century.

It seems to me that the group of scholars to which I have referred, working together as a unit, could be an excellent watchdog committee to move into position quickly and with effect once the Church has been attacked, especially from the historical standpoint. I do not mean that the historians themselves need write the answers. Rather would I suggest that they unearth the facts, arrange them properly and then turn them over to a competent writer who could put them into readable, attractive and accurate form. I believe that this is the technique of some of our better known magazines. I am convinced that you librarians would welcome this service, especially when a hurried call is made upon you by some harassed Catholic for an answer he must have on some aspect of American Catholicism.

2) The second problem which should be of great concern to the American Catholic historian is that of the textbooks and collateral readings in history, literature and the social sciences which are used in the public schools of our country.

American Catholics have every right to interest themselves in the tools of knowledge placed in the hands of the next generation of American citizens. We should not allow falsehoods about the Church, or distortions of the truth about it, however slight, to emanate from the classrooms of our country. These schools belong to us as much as they belong to those of other faiths or no faith at all. It so happens that thousands of Catholic children are attending these schools. We should particularly guard against our children being exposed to a perverted presentation of their Church in the development of America. There is a possibility of this danger in view of the secular and, in some

respects, the anti-Catholic mentality of much of our public education. The Catholics of England took the precaution to examine the textbooks used by Catholic children in non-Catholic schools with gratifying results some time ago.¹⁰ I think that the group of scholars which I have in mind could do the same sort of service for the Catholics in this country.

3) The third problem which should engage the attention of the American Catholic historian is the preparation of proper textbooks and collateral reading in American Catholic history for students of all levels in our Catholic schools especially.

Catholic children in the United States should know the story of American Catholicism. At least a start can be made with the students in our Catholic schools. And this applies to students from the grades through the university. Catholic teachers will have to provide their students with the information regarding their Catholic past until adequate material is available for the hands of the children themselves. Then, perhaps, a more important place in the curricula of our schools will be given to the study of American church history.

It should be clearly seen from this that the American church historian has a tremendous job before him, a job that cannot be done in any haphazard fashion, but only in conjunction with other well-trained historians and scholars in other fields working together according to some well-defined plan under able and wise direction.

But what will the librarian do under the present circumstances? He will have to do the best he can with the material available. He should be acquainted with this material, present it to teachers and students whenever possible and, whenever possible, suggest it as collateral reading. For this reason particularly should the librarian recognize his responsibility in the Priesthood of Truth spoken of by our Holy Father.

Often the librarian is at the same time the archivist of an institution or a religious

¹⁰The resentment felt by Catholic parents in England against the historical books and readers from which their children attending non-Catholic tax supported schools were compelled to learn culminated in a protest to the London County Council by the Westminster Catholic Federation in 1923. For some two years previous to this date the Vigilance Committee of the Federation had been examining more than 150 volumes authorized by the London County Council for use in the schools. The results of this examination and the correspondence in connection with the whole matter appeared in two volumes: *Historical Textbooks and Readers: Correspondence and Notes* (London 1927), and *Historical Textbooks and Readers: Supplementary Volume* (London, 1928).

community. Hence he should have a sense of history. He should be aware of the pastness of the past and of its living presence. He should perceive the continuity of yesterday with today and of the timelessness of truth. He should realize that the future need not always be unknown, at least not for those with the sense of history.

But irrespective of the future, it is the past, the past of the Catholic Church in this country, which has about it so great an epic quality that it should engage the attention of all American Catholics. It is the timelessness of Christ working in time through His Church here in America. It is part of this nation's very life which should be known by all Americans. Catholic librarians should be in the front rank of those telling this epic story. They should take the initiative in gathering data, especially in their own localities, such as manuscripts, books, newspapers, pictures, relics and mementoes of all sorts. They should preserve this data carefully, in the best accepted manner. They should be able and willing to provide material for use in connection with any recognition, local or other wise, of important Catholic events in the history of America.

In closing I should like to express the hope that the knowledge of the history of the Church in this country will reach out through you to many Americans, through you to our youth especially, to those who in turn will be leading others to truth and righteousness, until our story will be known far and wide—that long before the Pilgrims came to Plymouth we were here in America; that deeds of heroism, unmatched elsewhere in the country, were commonplace from Maine to Florida, in the great Southwest and along the shores of the Pacific; that in spite of opposition and other obstacles which would have crushed weaker hearts we kept on; that when the trails wound westward we made some of them; that when the wilderness was cleared we stood shoulder to shoulder with Presbyterians

and others; that when the caravans spread fan-shaped across the prairies we were in them—some of us—to the Southwest, to the Northwest, to the foothills of the Rockies; that some of us who crossed the Rockies were pioneers in California and Oregon; that meanwhile along the trails those of us who had remained did what we could to make this land great for ourselves and for those who would come after us.

What picture of early American life is more thrilling than that of the Martyrs of the Mohawk, or Father Rale in early Maine, or the Florida Christians—both Spanish and Indian—who gave their lives for Christ in the very first chapters of American History? What picture is more touching than that of Father Kino or Father Serra or the heroic Bishop Baraga who chose the life of a missionary, sleeping both in summer and winter in the forests of Wisconsin and Michigan, the Apostle of Lake Superior? What more valiant woman has America produced than Mother Seton who braved poverty and the scorn of fashionable society to become one of us? What more touching figure may one find than that of Rose Philippine Duchesne going in old age to the Potawatomies, kneeling motionless all night before the Tabernacle until the Indians called her "the woman who always prays," to the end selfless, misunderstood, patient, dying in obscurity? What more stirring story than that of Mother Amadeus, called by her voices to the missions of Montana, beloved of the Indians and the Teresa of the Arctics? What more extraordinary figure than that of the prince-priest of the Alleghenies, Demetrius Gallitzin, or the frail Bruté, dying on horseback as he covered his great diocese, the states of Illinois and Indiana? These are the heroes of our race, these and many others.

May you be inspired to bring to an ever-increasing number — Catholics and others — the story, the glorious story, of American Catholicism.

Doubleday & Company, New York, announce the appointment of Anton C. Pegis, of the Pontifical Institute of Mediaeval Studies, Toronto, as Editorial Director of its CATHOLIC TEXTBOOK DIVISION. Members of the Editorial Board include Etienne Gilson, Ross J. Hoffman, Clement Holland, and Hugh S. Taylor. The first publications of the CTD will be science textbooks for the seventh and eighth grades which will be ready for the school year 1953-54.

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BOOK REVIEW SOURCES

We who select books for a parish library perhaps read or judge a book review differently than do those engaged in regular library work. We must largely confine our choice of books in our parish libraries to those that are read, those that move frequently, rather than books for the specialized reader, although we must have, and do have, certain Catholic books on the shelves for reference, and quite a number, sorry to say, that go out only occasionally.

Too often in parish libraries we try to avoid spending money in certain quarters, when it would be well worth while to do so. No matter how small your parish library, you should have one of the following sources of Catholic book reviews, and if possible both of them.

BOOKS ON TRIAL, published eight times a year, by the Thomas More Assn., 210 W. Madison St., Chicago 6, Illinois. Price \$3.00 per year. This is put out in magazine style. The book reviews are considerably briefer than in **BEST SELLERS**, but in addition to reading for adults, Children's books are covered. There are articles about authors, and books in general. There is a chart at the back of each issue listing about 45 current books, with a dot indicating for what type of reading, and whether approved. This could be posted on a library bulletin board or church vestibule bulletin board, if you want to mutilate your copy of the magazine. Once a year an index to books reviewed is published. **BOOKS ON TRIAL** has improved constantly in format and style. It is a magazine which those who read much will like and appreciate.

BEST SELLERS, a semi-monthly book review, published by the University of Scranton, Scranton, Pa., subscription price \$2.50 per year. One of the best sources of information on current books for adults. A good deal of space is devoted to the books reviewed, giving the story briefly, commenting on the style of the writer, and giving an evaluation from a Catholic viewpoint. Each issue runs to three or four double pages, not stapled or fastened together (my one criticism of it). On the front page the books reviewed are listed, and their classification. Generally the current book of the various book clubs is reviewed. Pages are numbered consecutively for the year, and at intervals an index is published on the books reviewed.

There are other book review sources. **THE SIGN MAGAZINE**, published at Union City, New Jersey, at \$3.00 per year, has an unusually large book review section (not too heavy on fiction reviews). **THE LIGUORIAN** lists a full page of current books grouped with approval for certain types of readers. **THE EXTENSION MAGAZINE** gives suggested books for high school readers, based more on accepted good reading than books recently issued. Other Catholic magazines carry one or more book reviews. If any of these magazines are widely read in your parish, or carried in your magazine or pamphlet rack, be

sure to call attention in some way—on the Sunday church bulletin or on the bulletin board—of the favorable review on the books and that you have the book in your library! At the Wisconsin Unit of the CLA it was announced certain pastors make pulpit announcements of new books, etc. and that's a splendid boost to the library.

When many parish libraries function in any diocese, the Catholic press in the diocese should be urged and encouraged to write up Catholic books and Catholic reading more often.

Lenten Preparations

This is one season when you can get the "occasional" Catholic reader to do a little deep and thoughtful reading. Play up Lenten reading to the fullest. Each year suggested books for Lenten reading are prepared by leading Catholic authorities. Take these lists out of the newspapers or magazines, and if you have a goodly number of their selections in your library, star those books on the list, put the list on the bulletin board, and say below that these books so starred are available in your parish library.

Make up your own lists of Lenten reading, under the heading *Suggested books for Lenten reading available from your parish library.*

If you are located in a small town, or have a neighborhood newspaper, you will find the editor will welcome notes for Lenten season reading.

In your library itself, have displays suggesting Lenten reading. Perhaps group these books together on one shelf.

If you carry books for children, play up the lives of the saints. Put the book jackets on display. If you use the plastic jackets for the books in your library and make use of the colored book jackets, you can ask the Catholic publishers for an extra copy of their book jackets.

Book Jackets

Why not keep these in folders, in a file if you have these—or you can easily find a cardboard carton the size of your folders to hold these jackets. Mark the folders for "Lives of the Saints for adults"; another for children; biography; fiction; religion; sports (divided into classifications for the seasonal sports for quick reference), etc. Any system that lets you get at them easily as the seasons or holidays change.

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Let the book browser know what the book is about. On the inside cover, or first sheet, paste the publisher's summary of the story. You can cut this from the inside fold of the publisher's jacket.

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OLD LOVES

With the March issue, this column will be devoted to reviewing books specifically for parish library use. Before starting the new book recommendations, however, we would like to spend just a little time considering another phase of renting parish library books. Last month's column was given over to the most popular books of St. Peter's Library during the past nine years. This month we would like to talk about books that we would very much like to see on such a compilation of best sellers.

Some books, published within the past few years are read consistently and will, given enough time, be counted among all-time favorites. Such are Father Gerald Vann's penetrating **DIVINE PITY** and other books of spiritual reading, Monsignor Knox's "slow motion" books, Father Van Zeller's **WE LIVE WITH OUR EYES OPEN**, **WE DIE STANDING UP**, Maisie Ward's **SPLendor OF THE ROSARY**, Monsignor Hellreigel's **HOLY SACRIFICE OF THE MASS**, Von Hildebrand's **MARRIAGE**. Among the lighter books the novels of Louis de Wohl, **QUIET LIGHT**, **RESTLESS FLAME**, **GOLDEN THREAD** and **LIVING WOOD**, and the two Don Camillo books of Giovanni Guareschi promise to be contenders. In biography one might mention **THE STORY OF THE TRAPP FAMILY SINGERS**.

But what of the many titles of great merit, no longer new, but books of real importance, of lasting value? It is startling to find, for instance, that Chesterton is so little known to today's readers. The increase in both quality and quantity of Catholic books in the last ten years, together with the growth of the Catholic library is forming a new reading public to whom Catholic literature is new and nourishing fare. Such readers quickly become familiar with the work of living authors whose books are advertised in libraries and shop windows, but the works of such men as Belloc, Chesterton and Benson, to name but a few, are unknown to them. What greater service can the Catholic librarian perform than to introduce such an eager audience to the books of these great writers?

Perhaps this neglect is most apparent in imaginative writing, for in fields in which readers look for information and instruction, the older books will sooner or later be resorted to, but in fiction particularly, today's books crowd out yesterday's almost completely.

Which of today's fictional priests—the character is enjoying a renaissance it would seem—can surpass Cecily Hallack's Father Happee in wisdom and charm? Or Canon Sheehan's **MY NEW CURATE**, or SMC's Brother Petroc? Do current historical novels match Sienkiewicz or Benson or Helen White? Is the turbulence and magnificence of the human spirit better portrayed today than by Henry Longan Stuart's **WEeping CROSS**, Enrica von Handel-Mazetti's **JESSE AND MARIA** and William Thomas Walsh's **OUT OF THE WHIRLWIND**?

Such books are out of print you say. They are indeed. Our copies are limp and dog-eared and cannot be replaced easily. Buy them second-hand. They are well worth the trouble involved. Beg them, borrow them, campaign for their reprinting. But somehow, lay hands on them, read them, enjoy them and pass them on to your library members.

RITA KECKEISSEN, *St. Peter's Library, New York*

Just as we were going to press with this copy of TALKING SHOP dealing with certain surveys of Catholic high school libraries, some new information on the topic arrived to revise our thinking and we will report in March. Meanwhile, we think our readers will be interested in a letter from Hilda VanStockum Marlin and we quote parts of it. After five years in Montreal, she is now living in Ireland. "We are very happy here. Olga studies at Trinity University . . . Brigid is an artist . . . Randal (14) and Johnny (10) are at a Benedictine boarding school in England. Sheila (13) and Sissy (7) are with Dominican sisters at a day school here . . . They are all very happy. The three youngest girls are always drawing and painting and the oldest plays the piano and the accordion. Randal and Johnny are both learning to play the violin. They are also both keen Rugby players and Johnny is an enthusiastic server at Mass and always writes us with exclamation marks whenever it is his turn. I myself am painting a lot and may have my first one-man show this spring. I am also writing a story about Holland during the occupation and an article on Patricia Lynch—the author of 'Turf Cutter's Donkey' who is a great friend of ours . . . The article will probably appear in the Horn Book . . . Ireland is kind to old people and children and we enjoy being here. It is very good, of course, for the development of my children. Also from a religious view it is very interesting. I verily believe that Ireland is the only country where Christianity is still taken for granted . . . I attribute this gentleness and kindness in daily affairs to the unusual number of daily communicants. There are several Masses every day and they are all crowded and communion takes about ten minutes at each Mass every day . . . The number of devout men, especially, is noticeable and the penances they do!" Sorry we cannot include all the letter but you can write her at: Beulah, Harbour Road, Dalkey, Dublin, Eire.

Professional Stuff

Our ever-alert Executive Secretary has called our attention to a series of units prepared by the Committee on Family Financial Security Education (488 Madison Ave. New York 22) as follows: Family Living (12th grade) 15¢; Home-making (11-12 grades) 20¢; Bibliography 35¢; Mathematics (9-12 grades) 15¢; Family finance (high school) 30¢. If you have had any experience using these kindly let us know. Have you seen THE APOSTOLATE OF THE PRINTED WORD by Eugene P. Willging, Director of Libraries at Catholic University? It is a reprint of three articles on reading and books from CATHOLIC ACTION and published by the NCWC. It is enlightening and inspiring. The New Home Library has just released the WONDERFUL WORLD OF BOOKS which is based on the proceedings of the Rural Reading Conference in 1951. Everything seems to be included from holding a book bazaar to organizing a rural library. A lot of good information on libraries and reading for 35¢. A revised edition of Marie Shedlock's classic, THE ART OF THE STORY-

TELLER (Dover publications) recalls the contribution she made to our oldest art. The supervisor of storytelling of the New York Public Library has completely revised the list of stories to tell. A new edition of DEAR MR. ARCHITECT (ALA 50¢) has also appeared and includes the new standards for housing school libraries, superseding those in School Libraries for Today and Tomorrow. A bulletin, SCHOOL LIBRARIES: HOW TO IMPROVE THEM, came our way from a former scene of our labors, the State Teachers College, Kutztown, Pa. The articles by the library staff about vertical files, staff, book selection, processing and helping teachers to use the library, are especially valuable for untrained or teacher-librarians. We also have a copy of Marjorie East's DISPLAY FOR LEARNING (Dryden press \$3) which is the best thing we have seen on making displays. Theory, materials, design, mediums and criteria are excellently presented. Incidentally, send for the new catalog of publicity materials from Sturgis Display Co., Sturgis, Michigan.

In the magazines we call your attention to a list of fifty science books in the SCIENTIFIC AMERICAN for December. The compiler found few first-rate books and made several pertinent comments about over-illustrating such books, limiting science to facts up to the age of ten, beyond that including scientific theory, the use of biography and the problems of popularization. The November 8 issue of the SATURDAY EVENING POST vividly described the library work of a Modern Shepherd of the Hills, the Ozarks. Library minded youngsters should be encouraged to read it. We call your attention to the list of books in the December CLW by Dr. Butler and would like your comments on Gray's ADAM OF THE ROAD, Leighton's JUDITH OF FRANCE, Nolan's LASALLE AND THE GRAND ENTERPRISE and Tappan's WHEN KNIGHTS WERE BOLD. All of these titles contain questionable material which has led us to reject them in our own work. What do you think about them? We noticed an offer in the juvenile catalog of the Thomas Y. Crowell Co., (432 Fourth Ave. N.Y. 16) to loan recordings of certain titles in the Carnival of Books series. We tried out Weber's MEET THE MALONES, Lovelace's EMILY OF DEEP VALLEY, Balch's INDIAN FUR, Carr's YOUNG MAC OF FORT VANCOUVER and Bulla's RANCH FOR DANNY. After a brief introduction by Ruth Harshaw, Jack Lester tells part of the story, the author is introduced and a panel of children ask questions. Meadowcroft and Branley are other authors available. The records (78rpm) run about ten minutes and are available free for three weeks.

New Stuff

The fourth unit of the Real Book Series is projected with titles about rivers, ships, spies, Indians and camping. Thirty-one additional titles are given in a brochure available from Doubleday & Co., Garden City, N.Y. We have recently examined Goodwin's THE REAL BOOK ABOUT SPACE TRAVEL (\$1.25) which is the most



A part of the group who were present at the buffet-supper given by the AQUINAS CLUB after the annual meeting of the Mid-South Regional Conference. This club has been a Contributing Member of the Association since 1944. An apostolic-minded group of business women, teachers and mothers, numbering only one librarian, these Catholic alumnae went from the supper to their annual retreat at Siena College. Center front in black dress and hat is Miss Lucille Geraghty, current president. The nun in profile at the rear is Sister Mary Margaret, O.P., retiring chairman of the Mid-South Conference. The tall nun on her right, characteristically anonymous behind her veil, is Sister Esther Marie, O.P., Siena College, moderator and inspiration of the Club.

concise book we have seen on space travel. Real facts about the planets, the flying saucers, space, velocity, space ships and the like are simply presented. We also liked these titles which can be recommended: Atwater's *RUSTLERS ON THE HIGH RANGE* (Random 210p) another Hank Winston story of the Forest Service; Brier's *CINDER CYCLONE* (Random 232p) of a boy who picks out a college by its spirit rather than its athletic scholarships; Gilbert's *THE TRAP* (Holt 182p) where young Steve Brandon and his Indian friend outwit fish pirates in Alaska; Davis' *THE SECRET OF DONKEY ISLAND* (Doubleday 246p) laid at Nantucket; Ayar's superb *BASKETBALL COMES TO LONESOME POINT* (Viking 192p) in a northern Michigan locale; Tufts' *AS THE WHEEL TURNS* (Holt 246p) which tells of early factory development in New England; D'Aulaire's *BUFFALO BILL* (Doubleday) in their usual picture-text format; Moore and Adelson's *THE TERRIBLE MR. TWIT-MEYER* (Random 62p) of a kind-hearted dog-catcher.

ASSOCIATION PROGRESS . . .

MID-SOUTH REGIONAL CONFERENCE

The twelfth annual meeting of the Mid-South Conference of the Catholic Library Association was held at the Catholic Club, Memphis, Tennessee, on Friday, November 28, 1952.

The conference Mass was celebrated in St. Peter Church by Reverend John A. Elliott, principal of Catholic High School, Memphis, and moderator of the Memphis Unit.

The morning session was under the chairmanship of Brother Roger, F.S.C. librarian at Christian Brothers College, vice-president of the Conference. Brother explained the theme of the conference, "Catholic Library Service Made Practical." To carry out the ultimate objective of all Catholic library work, saving souls, one must keep his feet on the ground, be practical, get the faculty to read, get students to read.

The first panel, "Faculty Service in Practice," with Brother Luke Azarias, F.S.C., Christian Brothers College, as chairman, presented views and suggestions for services to teachers by librarians. College libraries were represented by Sister Stella Maris, O.P., St. Catherine Junior College, Ky., high schools by Brother Roger, and elementary schools by Sister Cecilia, O.P., of St. Thomas High School, Memphis.

A paper by Reverend Capistran Haas, O.F.M., pastor of St. Augustine Church, Memphis, explained the unusual opportunities of the librarian to foster vocations both by contact and by furnishing reading material.

A colloquium on Hospital Library Service, un-

der Dr. Roy D. Schaeffer, of St. Joseph Hospital, Memphis, presented also Sister M. Irene, R.S.M., former librarian at St. Mary Hospital, Knoxville, and Sister Agnes Miriam, S.C.N., R.N., of Chattanooga Memorial Hospital staff.

Dr. William A. Fitzgerald, director of Peabody Library School, Nashville, presided at the luncheon. Mrs. Jeannette Murphy Lynn, of the CLA office explained the many types of services to schools and libraries by the national Association. Members present felt that there is great need for better understanding of the potentialities of cooperative action through the Units and the Association.

Sister Mary Margaret, O.P. chairman of the Conference and librarian, St. Agnes Academy, Memphis, presided at the afternoon session. She presented Reverend Harold J. Heagney, Litt.-D., Stuttgart, Arkansas, author of some sixteen books, who spoke of an author's dependence on libraries for his source materials.

A panel, "What a High School Graduate Should Know About a Library", proved very practical. Sister Esther Marie, O.P., librarian at Siena College, Memphis, as chairman, presented Miss Mary DeVant, Cossitt Library, Memphis, Mrs. Ralph Roubush, Goodwyn Institute Reference Library, and Mr. Ellison Brown, Memphis State Teachers College.

The Business Session heard reports of the three constituent units, Louisville, Nashville and Memphis. The report of the nominating committee was accepted after discussion by voice vote. New officers for the coming year are Sister Mary Roberta, O.P., St. Cecilia Academy, Nashville, *chairman*; Sister Margaret Patrick, S.L., *vice-chairman*; and Sister Agathena, S.C.N., Sacred Heart School, Memphis, who continues as secretary-treasurer and editor of the MI-SO-CO news letter, which made its first appearance at this session. It will be published quarterly.

SISTER MARY AGATHENA, S.C.N.
Secretary-Treasurer

CINCINNATI UNIT

At the December meeting of the Cincinnati Unit an interesting (unpaid) advertisement was distributed. A fact-packed summary of the values of national and local membership, it is suggestive to other units in fostering interest and support. Available from Rev. Stephen A. Meder, S.J., 635 Sycamore Street, Cincinnati 2.

PACIFIC NORTHWEST REGIONAL CONFERENCE

The Conference on December 6, 1952, began its second collection of statistics on Catholic libraries in the Pacific-Northwest. A three page questionnaire will bring both quantitative and qualitative data "of interest not only members of our Association but also to school administrators, to diocesan officials charged with the supervisor of Catholic schools, and to all who are concerned with the initiation and fostering of library facilities and services within our region." We think the results will be of interest far beyond local boundaries.

"The Catholic Classics," 312½ East Harrison, Harlingen, Texas, has been designated American distributor for publications of La Editorial Catolica, Madrid, Spain. Included in the listing

are theological and literary works in Spanish, Latin, and bilingual form, liturgical works, Biblical commentaries, the Fathers, and Canon Law.

RICHMOND UNIT

The fourth fall meeting of the Richmond Diocesan Unit of the Catholic Library Association was held at St. Joseph Villa, Richmond, Virginia, in conjunction with the Teacher's Institute on Tuesday, September 30, 1952, at 12:45 p.m. in the Villa Auditorium. There were thirty member schools represented and many guests, both lay and religious, from among the teachers attending the Institute.

Reverend J. Louis Flaherty opened the meeting with a prayer. Sister Alberta Marie conducted the meeting in the absence of Sister Patricia who has been changed from the Richmond Diocese to St. Agnes School, Uniontown, Kentucky.

Sister Alicia from Washington Academy reviewed the 1953 plan for Book Week. Sister Alberta Marie explained the compilation of the book list and distributed copies printed by Mr. Campbell of the Religious Arts Shop in Richmond. The discussion that followed included the aim of the Catholic Book Week in contrast to the aims of other organizations, the merits and demerits of having too many lives of the saints, reference books, and pious books on the list and criticism of the books chosen for the 1953 contest.

Committee chairmen from the following schools were appointed for the Book Week divisions: Grades 3, 4, St. James School, Arlington; Grades 5, 6, Holy Trinity, Norfolk; Grades 7, 8, St. Patrick's, Richmond; High School, Holy Cross Academy, Lynchburg.

Sister Ruth moved that a written quiz be given as in former years. Sister Joan seconded the motion. The vote was carried.

Reports to be sent to Mrs. Lynn in response to her appeal for accounts of special libraries and library projects were given briefly by Sister Xavier and Sister Mary Agnes.

The following were appointed to act upon the nominating committee for the appointment of the officers for the 1953-54 school year: Sister Mary, Our Lady of Victory, Portsmouth; Sister Mary Henrietta, St. Vincent, Newport News; Sister Johanna, St. Rose, Hampton.

Sister Germana, Superior of St. James, Hopewell, invited the Unit to hold its spring meeting at her school. The invitation was gratefully accepted by the Unit.

After this business meeting, Mr. Joseph T. Popecki, Assistant to the Director of Libraries at Catholic University of America introduced the guest speaker, Mr. Richard J. Hurley, author of "Talking Shop" in the CATHOLIC LIBRARY WORLD and member of the Department of Library Science at the University. Mr. Hurley's talk projected his listeners into the future to view the library or materials center of 1970 in which he showed the present media of mass communication, attention to individual differences, audiovisual techniques, centralized agencies, and specialized training being utilized to the fullest extent by the librarian for the communication of ideas.

The difficulties of personnel, time, space and resources that oppose this plan for the future were carefully reviewed and solved. The presentation of the final outcome of such a plan, namely, a

union catalog of all books, and materials within the school, convinced all present that organization is the key factor in obtaining the greatest amount of benefit from any library, large or small, present or future.

SISTER AGATHA
Secretary-Treasurer

(Begins on page 142)

the expression of your interests.

Father Claridge's letter prompts me to make here, not an apology, but a reminder: if your letters are unanswered or knotty problems are slow of solution you will understand that the duties of the office are so

heavy, especially during this time when we must explain and reexplain the changes of policy, and the increases of rates, that the first question each morning must be "what can I neglect today." Only your continued understanding will make it possible to do a job which holds so great a potential for good. Bookkeeping, billings and the CATHOLIC LIBRARY WORLD must come first. Other desirable things, particularly the pressing need for closer relations with the Local Units must wait.

JEANETTE MURPHY LYNN

Bibliotherapy

Page for Hospital Librarians

Lucy A. Latini, Editor

Providence Hospital, Portland, Ore.

THE LIBRARY AND THE STUDENT NURSE

Progressive schools of nursing are keeping up with advancing educational methods by including in their program of nursing an orientation period.

Some of the nursing schools have incorporated a course on bibliotherapy in their nursing arts curriculum. It is the librarian's duty to lecture two to four hours on this particular "book treatment." A course outline used by the author is made up of three parts. It reviews what constitutes good reading and how it can be applied at the right time.

The first lecture is more or less an introduction to the course of bibliotherapy. The meaning and origin of the word is explained. The reason for studying bibliotherapy under nursing arts is revealed. Because it is chiefly a means of recreation for the patient, bibliotherapy is useful for any age or sex. The student is taught to understand what effects there are upon the patient when applying the therapy spiritually or according to the type of illness.

During the period of the course, each student is asked to pick out one particular patient and study his reading habits. At the last period of the course, each student is given an opportunity to discuss her library case. A sample of the information received from the patient's chart and through observation is as follows:

LIBRARY CASE RECORD

Name Age
Race Sex Date: Admission
Discharge

Education

Occupation

Religion

Diagnosis

TYPES OF READING DONE: Fiction: Adventure; Detective; Historical; Humor; Love; Sea; Short; Western; Foreign setting.

Non-Fiction: Biography; Travel; History; Science; Poetry; Religion; Reference.

TYPES OF READING AVOIDED BY PATIENT

Reason

CHANGES OCCURRING IN ABOVE RECORDS

The second dissertation stresses the personality of the student nurse herself. The application of book therapy will not be accepted unless "sold" by the nurse. Therefore, much depends upon her own reading in order to be an influence upon her patients. She must not only be well-read in the professional aspects of the profession, but also many other fields in order to carry on an intelligent bedside conversation.

The dissertation regarding the personality of the student nurse revolves around a series of subjects. It includes the influence of reading how to read, what to read, what books are on the Index and why, what is good reading, what is considered bad reading and why, which books are classed immoral and why.

The third part of the lecture series covers three types of hospitals—general, psychiatric and the tuberculosis sanitarium. The type of literature used depends greatly upon the type of hospital. The general collection of any hospital is varied; however, the collection must be suitable according to the clientele using the library. The application of the book collection to various illnesses are given consideration. One book might serve as a sedative for one patient while others may fall into a state of depression or anxiety. The person's background and diagnosis are carefully studied. The patient is treated as a whole person in body, mind and soul.

An hour lecture is devoted to children's books. It includes a selection of desirable and undesirable reading for children; the various steps in growth for reading interests; the popularity and selection of good comics; and methods of story telling.

From surveys conducted throughout the United States, statistics show that hospital administrators are becoming more and more concerned with the organization and function of the library in the hospital and in the school of nursing. The student nurse serves as the link between the patient and the librarian. In turn, she is gaining good relations between the hospital and its public. She is taught that her field is preventive and curative. She is taught that it is her duty to be solicitous for the proper reading of those who come under her care. Gradually, as she begins to realize her all-important role, she is stimulated to the application of library therapy.

EARLY SPRING BOOKS



BE NOT SOLICITOUS

Edited by Maisie Ward

True stories of all sorts of families (with and without children) who really trusted God, and of what His Providence did for them. One thing you will notice is that trusting God seems to cheer people up: light-heartedness is the keynote of this book.

Ready \$3.00

THE SEVEN SWORDS

by Gerald Vann, O.P., with eight reproductions from the work of El Greco

Is there anything new to be said about Our Lady's sorrows? If you doubt it, read this book and see. Father Vann treats the subject as freshly as if it had never been written of before.

Ready \$3.00

SOCIETY AND SANITY

by F. J. Sheed

Mr. Sheed's first book in seven years. It's on man, his nature and the kind of society he needs to live in if he is to be happy here and hereafter.

Feb. 18th \$3.00

A MAN APPROVED

by Leo Trese

Father Trese examines the consciences of his fellow priests by examining his own. Obviously he is writing for the clergy, but no layman is going to read this book without embarrassed glances at his own soul.

Feb. 18th \$2.25

THE HIDDEN STREAM

by Msgr. Ronald Knox

Conferences on apologetics given to Catholic students at Oxford in the last few years. Msgr. Knox always leaves you wanting to know more, even if you began by thinking there wasn't much you didn't know.

Feb. 18th \$3.00

RECENT THOUGHT IN FOCUS

by Donald Nicholl

Reading this, we finally found out what the Existentialists, the Logical Positivists, the Freudians and all their curious friends are talking about.

Feb. 18th \$3.50

For more about these books, reviews of recent books, extracts from books to come, news of authors, etc., let us send you Sheed & Ward's OWN TRUMPET. To get it, free and postpaid, write to Jeanne MacGill,

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BOOKS

Sister MARY REPARATA, O.P., Editor

BRODRICK, Rev. James, S.J. *Saint Francis Xavier (1506-1552)*. Wicklow Press, 1952. 548p. \$5

Among contemporary writers of the lives of saints and the histories of religious societies, the author, for the past quarter of the century, has merited preeminence. The basis of his present work is the *Epistolae S. Francisci Xaverii*, re-edited, with new material presented and legends stripped away, in 1943-1944, by Fr. Josef Wicki, S.J. and the profound scholar, Fr. Georg Schurhammer, S.J. Fr. BRODRICK, through his deep scholarship, splendid humor, balanced judgment, clear and brilliant style, has produced not only an exceptionally interesting, but also probably the definitive biography of the saint who is universally revered as the greatest missionary of the Church after St. Paul. The maps referred to in the text are missing in the American publication. Earlier works of the author include the *Life and Work of St. Robert Bellarmine (1452-1621)*, 1928; *Frederic Ozanam and His Society*, 1933; *Economic Morals of the Jesuits*, 1934; *St. Peter Cani-*

sus (1521-1597), 1935; *Origin of the Jesuits*, 1940; *Progress of the Jesuits*, 1947; and the *Procession of Saints*, 1949. S.M.R.

PARSONS, Edward Alexander. *The Alexandrian Library, Glory of the Hellenic World; Its Rise, Antiquities, and Destructions*. Elsevier Press, 1952. 468p. illus., maps, bibliography. \$7.50

Mr. Parsons has presented "for the first time in English" a complete history of the Alexandrian Library. With infinite labor the author has assembled from primary and secondary sources apparently every least shred of information on the foundation of the library, its contents, and its scholarly achievement in the editing of texts, in the classification and cataloging of books and in literary history. There are also chapters on the ancient libraries of Greece and Pergamum. The result is an extraordinarily interesting and readable book.

Of especial import is the chapter on the classi-

the life of the author of *Greater Perfection* . . .

In this, his latest biography, Theodore Maynard, the distinguished dean of American Catholic biographers, introduces Sister Miriam Teresa, portraying with masterly strokes the holy novice who was so deeply and passionately dedicated to "the better part." With his well-known skill, Dr. Maynard explores every facet of this devoted novice's character until she stands wholly revealed—a beautiful and very holy soul. Hers was a life in which the love of God superseded all else—an example timely and unceasing in its appeal.



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lication and cataloging of the library. Callimachus, the fifth librarian, was the compiler of a vast catalogue, the *Pinakes*. These *Pinakes*, Mr. Parsons, following Friedrich Schmidt (*Die Pinakes des Kallimachos*), says: "were above or on the book-lockers (or armaria) or possibly attached to the walls of the storerooms (stacks?). These tablets carried the name of the authors; whether also the names of their works is doubtful. The authors were arranged in the division of their type of literature, which was thus kept together, perhaps in separate halls." It seems plausible that portions of these *Pinakes* were so used. This practice recalls the similar placing in the middle ages of parchment catalogues. Mr. Parsons regrets that the article "Pinax" by Regenbogen in Paulys *Real-Encyclopädie*, Vol. XX-2, appeared too late for him to consult. This reviewer feels the article would not have modified materially Mr. Parsons' conclusions.

The scholars of the Museum-Library also ventured to construct lists or canons of the "best books" of Greek literature. These canons include the works of poets, orators, historians, and philosophers.

As to the ultimate fate of the Library of the Serapeum, whether it was destroyed by the Christians in 391 A.D. in the destruction of the Temple of Serapis, or by the Arabs in 646 A.D. during the Muslim conquest, Mr. Parsons' reasoned conclusion is that "there is good and sufficient historical Muslim and Christian Authority that they [volumes] were burned by 'Amr by order of Omar." Perhaps we need not think the disappearance of the books of the Alexandrian Library

as caused by any one cataclysm, but rather as the result of the ravages of time.

Duplication of material, for example, the repetition of the text of the *Plantine Scholium*, and the insertion of extraneous or merely slightly relevant matter, as the several definitions of "founder" and portions of the chapter, "Caesar's Visit," have perhaps made the book of inordinate length and by increasing its price have put it beyond the range of the interested purchaser. SISTER WINIFRED MARY, O.P. *Depts of Classics and Library Science, Rosary College, River Forest, Ill.*

SALTER, Andrew. *The Case Against Psychoanalysis*. Holt. ix, 179 p. \$2.50

The many charges which this book levels against psychoanalysis may be conveniently reduced to two. First, psychoanalysis rests on a supposition of pansexualism which is contrary to the most elementary common sense. Secondly, the therapeutic value of psychoanalysis is not only incredibly exaggerated, but it is out of all proportion to the time and effort involved. The greater part of the book is devoted to proving the first of these charges. With Freud's writings as the chief source of information, we are shown what psychoanalysis says of the unconscious, of dream interpretation, of infant sexuality, of normality and so forth. We see Freud's contribution to the literature of the unconscious to be, not its discovery, but its sexualization. He introduced into the art of interpreting dreams a system of sexual symbols almost universal in scope. He made every infant a tool of sexual conflicts; and he explained the child's attainment of normality as the resolution of a

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dominant conflict, the Oedipus complex.

The author does not deny all therapeutic success to psychoanalysis—or, rather, to psychoanalysts, but he claims that their success is not what it is supposed to be. He evidently believes that whatever success they have is achieved, not because of psychoanalysis, but in spite of it. "Of course," he writes, "psychoanalysts have their cures—but is it due to the incredible theory called psychoanalysis, or is it because a decent and sympathetic human being puts psychoanalysis on the shelf and extends a hand to his patient?"

The quoted material seems to substantiate the author's charges; on the other hand, however, the tone of vehemence and ridicule manifests a bias that makes a serious-minded reader wonder whether the selection of source materials is as objective as scientific criticism should be. True scholarship would normally cast its findings in a different mold.

GERALD KELLY, S.J.
St. Mary's College, Kansas

SMALLEY, Beryl. *The Study of the Bible in the Middle Ages*. 2d ed. Philosophical Library, 1951. 406 p. \$7.50

The work, of obvious usefulness for theology, should not be omitted from a library of the history of medieval philosophy, because it gives very detailed and enlightening information on the methods of medieval scholarship, its sources, tendencies and key personalities. The study of scripture was the core of the medieval curriculum, and its philosophical studies were aimed

especially at preparing the mind for understanding the sacred page. REV. W. E. ASHLEY, O.P.

TOBIN, James Edward, ed. *The Happy Crusaders*, with decorations by Vincent Summers. McMullen Books, 1952. 178p. \$2.50

An excellent anthology of thirty-six readings, competently selected from the Christian writers of the second century, through succeeding ages to our own day, who have affirmed the joy of Christianity, "happy crusaders who lift up their eyes beyond the towers of an earthbound Acre or jaffa to the towers of the Everlasting City." The affirmations are felicitously grouped, under philosophy, love, laughter, chivalry, contemplation, prayer, providence, martyrdom, and immortality. St. Justin, Martyr, St. Gregory the Great, St. Augustine, St. Bernard, St. Thomas Aquinas, St. Francis de Sales, St. Teresa of Avila, St. Francis of Assisi, St. Bernardino of Siena, St. Thomas More, St. Isaac Jogues, and other saints present pages of beauty and sublimity. From the writings of Fathers James Brodrick, S.J.; Antonin Sertillanges, O.P.; Gerald G. Walsh, S.J.; Fidelis Rice, C.P.; Gerald Vann, O.P.; Vincent P. McCorry, S.J.; and M. Louis, O.C.S.O. (Thomas Merton), contemporary affirmations are selected. Dante, Chesterton and Belloc are among the secular writers. Did the compiler, a member of the English Department of Queens College, have a twofold purpose for his work? He should, in justice, have invited to his feast, as well as the educated adult, the young reader, beginning the ascent of the cultural

For Good Reading

BEDE JARRETT, O.P., by Kenneth Wykeham-George, O.P., and Gervase Mathew, O.P. Father Bede Jarrett was much more than a great administrator, he was a scholar, a historian and a writer on Christian spirituality whose works have been widely read throughout the world. This biography has the special merit of being written as far as possible in his own words, from his letters, books, and a mass of unpublished notes.

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ladder. Bibliographical references are lacking; how can the young make the needful relationship, for example, between Bishop Poore's "Peerless Knight," and the *Ancren Riule*? SISTER PETER CLAVER, O.P., *Heelan High School Sioux City, Iowa.*

REFERENCE BOOKS

Sister Mary Claudia, I.H.M., Editor

STANDARD CATALOG FOR HIGH SCHOOL LIBRARIES comp. by Dorothy H. West [and] *Catholic Supplement* sel. by a committee of the Catholic Library Association, Helen L. Butler, Ph.D., chairman, under the auspices of Marywood College. N.Y. The H. W. Wilson Co., 1952. 1324p. Service basis.

The sixth edition of the now familiar catalog of books recommended for junior and senior high school libraries includes 3610 books fully cataloged, 1038 titles entered briefly as additional recommendations, 621 books fully analyzed, and 639 pamphlets. New features include a section giving more detailed instruction on the use of the list; addition, in the regular alphabet, of books of interest to Canadian schools and schools interested in Canada; and an annotated magazine list selected by a committee of the America Association of School Librarians.

Of particular interest to Catholic librarians,

however, is the excellent *Catholic Supplement* which is bound in with the main catalog and not available separately as in previous years. The 1952 (3rd) edition of the *Catholic Supplement* was prepared by a committee of the Catholic Library Association which included a highly representative group of school librarians, library-school staff members, a school supervisor, and a *censor librorum*.

The *Supplement* lists 650 titles fully cataloged, 114 entered briefly as notes, 88 fully analyzed, and approximately 100 pamphlets. These are classified according to the 15th edition of the *Dewey Decimal Classification* and preceded by a dictionary catalog with author, title, subject, and analytical entries in one alphabet. Subject headings throughout have been assigned from Sears and Kapsner. Saints and beati are sensibly entered under the form best known in English and, in accord with Church practice, under the Christian rather than under the family name. Some out-of-print titles have been retained in the hope that they will be reprinted before the 1957 edition appears; also because the use of the *Supplement* by accrediting agencies gives added weight to these titles being available in many schools; and because many are listed in Catholic textbooks now in use. The excellent list of magazines compiled under the chairmanship of Sister Agnese, S.C.C., for the 1951 annual has been revised somewhat and continues to fill a definite need.

From the first it must be noted that the *Supplement* is not in itself a complete nor balanced list for Catholic high school libraries. It must be used in conjunction with the *Standard Catalog* for

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BY CROSS AND ANCHOR, by James K. Jamison. Sturdy, attractive, with spirited black-and-white illustrations, this story-biography of Frederic Baraga, first Bishop of Marquette, is ideal for winter reading. Close-packed, action-full, and inspiring. 240 pp., \$2.50

SCOTT AND HIS MEN, by Sara Maynard. A proved favorite; magnificent biography, recreating in graphic detail Scott's last Antarctic expedition. Breath-taking photographs, and a gripping story. 168 pp., \$2.00

WE HAVE A POPE, by Rev. Charles Hugo Doyle. A short, vivid, richly illustrated life of our Holy Father; perfect for family reference. 128 pp., \$1.25

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High School Libraries as titles included in the main list are not repeated in the *Supplement*. The December, 1952, issue of the *Catholic Library World* carried a list of Catholic titles found in the SCHSL and recommended by the committee.¹ The list also includes six titles dropped from the 1952 *Catalog* which the committee would recommend retaining. This list could well be pasted into the SCHSL for future reference.

The *Supplement* is overwhelming in its selection, accuracy, and analysis. It is more than a book selection tool; it is an entire course in classification, cataloging, and reference work for those who will take the time to study the policies that have gone into its compilation. Contents notes are, in the main, original but include quotations from standard sources when in point. Titles given in notes include complete bibliographical data and are helpfully annotated. In classification and cataloging, use has been the primary consideration. English publications are well represented. Great care has been shown in the selection of out-of-print titles, e.g., Laros' *Confirmation in the Modern World*.

Selected Letters and Addresses of Pius XII (London, Catholic Truth Society, 1949) might well have been added to the excellent list of encyclicals. Additional cross references, too, might facilitate the location of papal pronouncements; e.g., it is doubtful if all using the *Catalog* will realize that official documents are entered under CATHOLIC CHURCH. POPE unless a cross reference is made from the general heading POPES and from the name of the individual

¹Reprints available from the *Catholic Library World*, at 15¢ each.

popes included. Some may question the double-starred Knox translation of the Bible for first purchase in preference to the Douay-Confraternity edition which is still the text approved for official use. These, however, are very minor points of personal difference in a generally excellent tool.

The *Catholic Supplement* should be a first purchase for every Catholic high school library, large or small. College librarians, too, will do well to familiarize themselves with the titles included and to take note of the practical way technical problems have been faced and solved by the committee. The *Catalog* will provide a liberal education for those who use it as suggested, and should do much to improve the condition of our high school libraries. SISTER M. CLAUDIA, I.H.M., *Marygrove College, Detroit*.

BOOKS FOR YOUNG PEOPLE

Helen L. Butler, Ph.D., Editor
Professor of Library Science
Marygrove College, Scranton

BILLINGS, Henry. *All Down the Valley*.
Viking, 1952. 208p. illus. \$3.50

In parallel narratives, the author traces the history of the Tennessee River basin and that of successive generations of a typical family which might have settled there in 1779. Describing the primeval richness of soil and natural abundance, as well as the trickiness of the river, the narrative depicts the gradual depletion of the land as continued planting removed essential minerals, and

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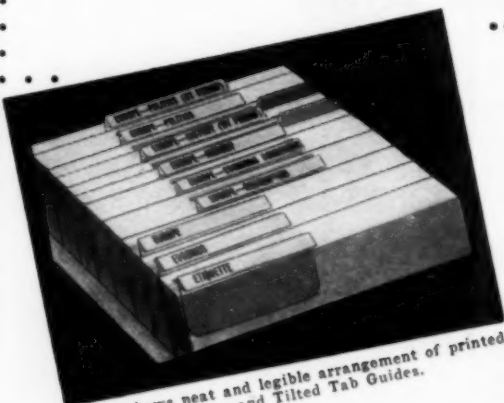


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timbering and floods caused erosion. The fortunes of the family fell accordingly, until in 1933 the TVA undertook both the harnessing of the river and the leadership of the people. The second half of the book describes problems involved in constructing the various dams, providing fertilizer and seedlings with instruction in their handling, plus an interesting chapter on the operation of the new water control system. Remarkably clear diagrams and drawings illustrate topographical and engineering phases of the data. Should interest both boys and girls. H.L.B.

BURTON, Katherine. *The Table of the King*. McMullen, 1952. 244p. \$3

Of chief interest to friends and pupils of the Sisters of Charity of Providence, but with appeal for all who admire unostentatious heroism, this unpretentious biography of a religious foundress, like others of its genre, is a chronicle of vast labor and equally vast love, of untold hardship and unmeasured sacrifice. As a child Emmelie Tavernier served the poor in her own small way. As a young matron in Montreal, bereft of parents, husband and children, Madame Gamelin devoted herself unceasingly to the unfortunate. Alone, or in conjunction with a lay society, the Ladies of Mary, she provided more and more adequately for the homeless poor, the aged, the orphaned, the deaf and the mentally afflicted. In 1843 she insured the permanence of her many-faceted works of mercy by founding a religious institute which, like the mustard seed of the parable, has since grown to greatness. SISTER AGNESE, S.C.C., Central Catholic H.S., Reading, Pa.

CHANSON DE ROLAND. *The Song of Roland*; tr. by Frederick Bliss Liquiens; introd. by Nathan A. Smyth. Macmillan, 1952. 101p. \$2.75

Vigorous and flavorful verse, translating in unrimed pentameter the dramatic old French epic which sings the story of Roland's death by Moorish treachery at the Pass of Ronceval. The Introduction provides an interesting account of the historical incident and of the epic which grew out of it. In its new translation, the poem makes a happy transition for adolescents from the *Idylls of the King*, both in subject matter and in verse form. H.L.B.

DAVENPORT, Basil. *Great Escapes*. Sloane, 1952. 409p. \$5

A collection of true stories varying in length, interest and suspense, that will eminently satisfy the high-school boy's taste for danger, hairbreadth escapes, and derring-do. The episodes range in time from 1200 B.C. to World War II. Among the historically famous and familiar are Xenophon's account of the retreat of the Ten Thousand, the ill-fated Queen of Scots' escape from Lochleven Castle, the flights of Louis XVI and Marie Antoinette, of Charles Edward Stuart, and of Napoleon, after their respective Waterloo. Students will read with equal—if not greater—avidity the amazing stories of such spectacular and undaunted prison-breakers of the 18th century as Jack Sheppard, Latude, Baron Trenck, and of one of our own Western bad men, Harvey Logan. Not every selection will please every reader. Librarians should know, for example,

that one selection comes from Cellini's *Autobiography*; another, from Casanova's *Memoirs*. The latter work is on the *Index*, though this proscription does not necessarily apply to an excerpt. A helpful introduction precedes each narrative. SISTER AGNESE, S.C.C.

GRIMBLE, Sir Arthur. *We Chose the Islands*. Morrow, 1952. 340p. \$5

The author went to the Gilbert Islands in 1914 as a cadet, or "pup," in the Colonial Office, taking with him his young wife, Olivia. His description of the six years spent in the islands before return to England makes very interesting reading for adults. The detailed accounts of religious and superstitious practices of the natives and of his attempt at midwifery make it unsuitable for high-school students. SISTER MARGARET ROSE, C.D.P. Our Lady of the Lake College, San Antonio, Texas.

JACKSON, D.V.S. *Bold Adventure*. Lippincott, 1952. 246p. \$2.50

After Johanna Lamson, aged 17, inherited two horses, Gazelle and Bluebird, from her uncle, she became an instructor in a riding academy in order to keep the animals. She made a prize winner of Bluebird and won for herself Kevin Dolan's proposal. The father-daughter relations are well drawn, and the attitude toward love and marriage wholesome. A light story which will appeal to girls who like horses and are ready for romance. SISTER M. ILDEPHONSE, S.S.N.D., Columbus H.S., Marshfield, Wisconsin.

KAY, Teresa. *A Crown for Ashes*. Bruce, 1952. 321p. \$3.95

This forceful novel of wartime Budapest and after gives the violent and dramatic story of a group of Hungarians caught in the Nazi regime and the Russian "liberation." Chief figure is the Countess Marianna Maday who sympathizes deeply with the Jewish refugees. In part this sympathy is instinctive; in part, it rises from her love for a Jewish musician, Andrew Marton. Eventually both Andrew and Marianna find refuge in the same shelter during the siege of Budapest.

The shocking reality and prolonged narration of both Nazi and Russian brutality remove this book from the general high-school list and place it among the recommendations for mature readers of the upper classes. SISTER M. ALISON, I.H.M., South Scranton Catholic H.S., Scranton, Penna.

KJELGAARD, James. *Trailing Trouble*. Holiday House, 1952. 219p. \$2.50

Outdoor adventure, a mystery and a manhunt figure in this story of a pinto pony stolen from a game warden, and located with the help of the bloodhound, Smoky, of the earlier book, *A Nose for Trouble*. The author's knowledge of wildlife and western scene provide a popular setting. The conservation theme is emphasized throughout. Will be popular with junior high or with slow readers of upper classes. SISTER M. ILDEPHONSE, S.S.N.D.

MCSWIGAN, Marie. *The News Is Good*; illus. by Jill Elgin. Dutton, 1952. 223p. \$2.75

Binnie Horne (of *Binnie Latches On* popularity) had problems: a family move meant a new

home, new school, new acquaintances, all unfamiliar and aloof. But Binnie was a journalist at heart and of some experience. Hence she soon found herself reporting not only for the school paper but for the town daily as well. A great deal of newspaper jargon appears throughout the book; and at times these junior-high youngsters talk and act too maturely for belief. The story moves fast, however, and younger junior-high girls may like it. SISTER M. WILLEMYN, I.H.M. St. Rose H.S., Carbondale, Penna.

MARSHALL, Roy K. *Sun, Moon, and Planets*. Holt, 1952. 129p. \$2.50

A former director of and lecturer at various planetariums, science editor and radio educational director, who is now a television science editor, has based his pleasantly informative book on the most familiar part of the solar system upon a series of leaflets formerly prepared at the Fels Planetarium. With anecdotes, historical references, astronomer identification, and very illuminating charts, the author provides a simple introduction which is interesting and clear, and even over-simplified in spots. The account has decided "sales" possibilities with adolescents in its descriptions of what would be involved in a trip to the moon, how the earth is measured and star-planet distances computed, how comets behave, and how gravity affects the cosmos. Unimportant but amusing to the Catholic reader is the slip ascribing the ejaculation, "From the devil, the Turk and the comet, Good Lord, deliver us" to a 15th-century version of the *Ave Maria*. H.L.B.

MULVEY, Timothy J. *These Are Your Sons*. McGraw, 1952. 278p. \$3.75

A series of compassionate sketches and tales about the American soldier, sailor, airman fighting the Korean war, written by an Oblate priest with radio and movie experience who went to the scene shortly after the shooting began. Grim in their descriptions of hardships endured, the stories are also vivid in their pictures of heroism, charity, self-sacrifice. There's Sergeant O'Reilly whose friendship for a small girl occasioned the adoption by the regiment of a whole orphanage; there's the boy who fell on a grenade to save his companions; there's the lad who had never flown before but who brought a plane in safely after his pilot was wounded. And there are many others. The high-school boy who reads this book will enter service with a truer picture in his mind of the horrible thing that war always is, and of the realities which U.N. servicemen must face in this particular "police action." SISTER M. ILDEPHONSE, S.S.N.D.

O'SHEA, Denis. *The First Christmas*. Bruce, 1952. 160p. \$3

This combination of the proved and the might-have-been in the retelling of the Christmas story will have the approval of readers willing to accept the interpretation of a Scripture scholar. But those who insist on Biblical documentation for every statement may not be willing to accept the meditative points supplied by the author.

The account opens with the crying of Caesar's census and concludes with the appearance of

angels and shepherds at the cave. Between the first and last chapters, the reader has been taken step by step along the 90 miles Joseph and Mary traveled from Nazareth to Bethlehem, seeing, hearing and understanding all the things, political, economic, social and geographic, that they must have known. In the process, many apocryphal legends are disposed of. Ten maps and a line map of Palestine help to clarify the scene and period.

The informal, "etched" narration lends a modern note that makes this work acceptable for popular reading. A selective bibliography suggests further titles which the scholarly-minded may explore. SISTER M. REYNOLDINE, O.P., Rosary College, Department of Library Science.

PURCELL, Mary. *The Halo on the Sword*. Newman, 1952. 308p. \$3

This fictionalized biography of Saint Joan of Arc hews rather well to the line of historical fact in the incidents used. Descriptions of the pageantry and drama of battle scenes are reminiscent of the movie version. Characters and incidents are alive, although Saint Joan herself emerges rather more pert and audacious than the generally accepted figure depicted in other biographies.

In the preface Claude Farrere offers high praise to the Irish author for her vigorous treatment of the Maid. A clear and adequate map of France on the endpapers is an inducement to follow the highlights of this biography that will please history teachers. The use of the Old French word, "goddam," to designate an Englishman is historically accurate and should not be disconcerting to any reader. Good tone and color for the history reading list. SISTER M. REYNOLDINE, O.P.

RIPLEY, Elizabeth. *Leonardo da Vinci, a Biography*; with drawings and paintings by Leonardo. Oxford Univ. Press, 1952. 31 plates. \$3

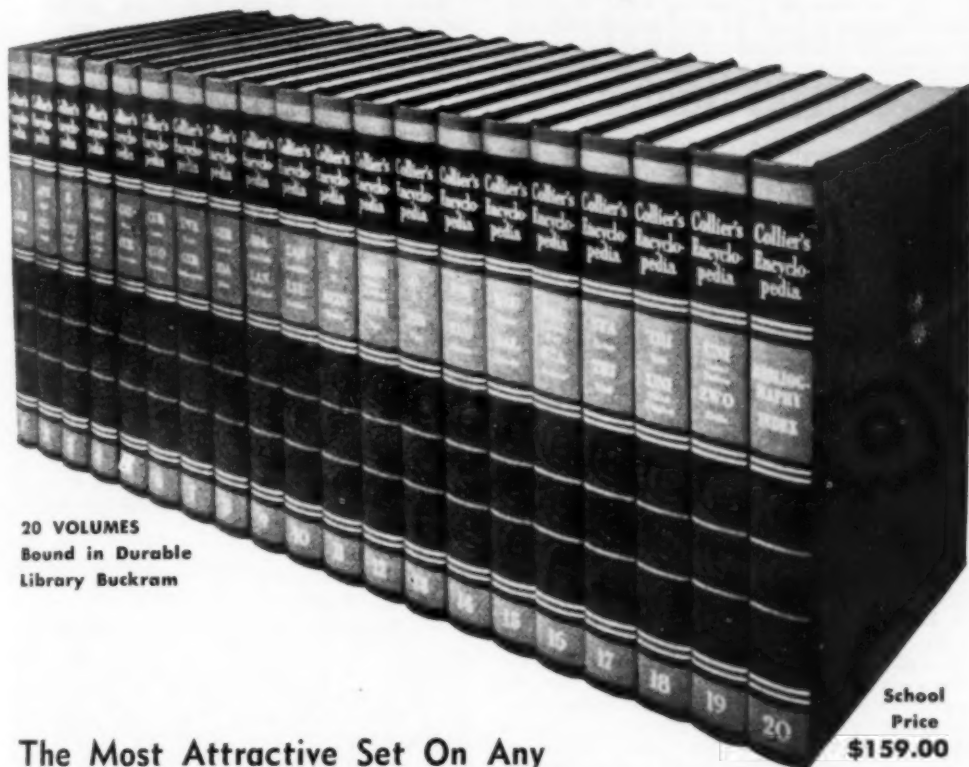
Celebrating the 500th anniversary of the birth of the famous Renaissance artist and inventor, this slim, attractive volume gives a brief overview of his life. Incidents have been chosen which relate and interpret, page by page, the selected paintings and drawings, excellently reproduced in black and white. Simply and directly related, covering points which will appeal to young people, the text contains as much as most of them will wish to know about Leonardo's life and his place in art. H.L.B.

CHILDREN'S BOOKS Ethna M. Sheehan, Editor

ASSOCIATION FOR CHILDHOOD EDUCATION. *Told under Spacious Skies*. Macmillan. \$3

A good collection of stories—portions of longer works. The choice is excellent; the selections show life in different parts of the U.S. However, I am afraid the book will not be very popular. Some of the stories lose a little of their charm when separated from the book of which they are an original part. ANNA ALBRECHT, Q.B.P.L.

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BEIM, Jerrold *Kid Brother*; illus. by Tracy Sugarman. Morrow. \$2.00

There was no doubt about it: Frankie was a nuisance. Buzz was expected to watch out for him and to see that he got to kindergarten safely. After school he got in the way of Buzz's fun with boys of his own age. The day came, however, when Frankie's presence of mind helped Buzz out of a bad spot at the Spring Festival, and—at least for a while—Buzz was pretty glad he had a kid brother. Large print, splashy illustrations, and a sure-fire situation make this a natural for boys 6 to 8.

BROOKS, Walter R. *Freddy the Pilot*. Knopf. \$3

The latest adventure of this remarkable pig combines the joys and hazards of a circus with the clever devices of which Freddy is past master. In order to save Mademoiselle Rose the equestrienne from being forced to marry that rogue Mr. Condiment, Freddy takes flying lessons, and manages to frighten Mr. Condiment into complete submission. Mr. Brooks, as usual, includes some of his delightful nonsense verse in this jolly story of farm animals and air travel. For children 8 to 10. CORDELIA MITCHELL, Q.B.P.L.

COATSWORTH, Elizabeth. *The Last Fort*. (Land of the Free Series). Winston. \$2.75

After the fall of Quebec to the British in 1760 Alexis Picard sets off for the West by way of the St. Lawrence and the Great Lakes, to seek a new farm for his embittered father. The voyage through these northern waterways and down the Mississippi is marked by internal treachery, by encounters with Indian tribes friendly and otherwise, and by the recurring puzzle of the English-speaking Frenchman. Alexis proves himself resourceful, courageous, and deeply imbued with religious feelings. For this reason the incident of his resort to an Indian religious fast—admittedly undertaken half-heartedly—does not seem in character. A superior story for boys 12 to 16. E. S.

EDMONDS, Walter D. *Corporal Bess*. Dodd. \$2.75

Pete is overjoyed when his father brings home Bess the setter puppy. It is bliss to be allowed to run with Bess all summer and to help in some small way to prepare her for a career as a hunting dog. The attitude of father and son is realistic. Pete loves Bess while he keeps in mind all the time that she belongs to his father. He is humbly proud when Durfee generously recognizes the part the boy has played in raising the setter. A worthwhile story for ages 11-16. E.S.

GARTHWAITE, Marion. *Shaken Days*; illus. by Ursula Koering. Messner. \$2.75

Eleven-year-old Megan feels out of everything when the family moves from a country town to Oakland, California. She does not seem able to adjust to life in a community where one has to make friends for oneself or remain lonely. However, the big earthquake of 1906, in spite of its terror brings about some pleasant changes. The story is a bit mannered and is slow to get under

way. Nevertheless one gets a picture of solidly Christian family truly happy to belong to each other. Girls 10-12. E.S.

GOODWIN, Hal. *The Real Book of Space Travel*. Garden City. \$1.25

Science fiction stories seem likely to remain with us for a while, and books of fact and sober theory on the subject are a necessity. The material in this book is easy to read and seems to be scientifically accurate. The prognostications are based on serious studies and experimentations in this country and abroad. Boys 10-13. E.S.

GOVAN, Christine Noble. *Tilly's Strange Secret*. illus. by Sari. Aladdin. \$2.25

Tilly, a book-loving little girl who has found a home with loving friends in the country, is grieved to discover that the children of her new school have no library. She determines to do something about this. Her efforts bring steady though slow results, until the day at the fair when her quick-wittedness ensures the capture of a thief. The secret has nothing to do with all this. It is revealed at the end of the story and may be disappointing to the reader. Nevertheless, this is a pleasant account of the everyday good times and the special delights and adventures of a group of jolly girls and boys of today's South, told in large clear print and cheerful illustrations. For girls 9 to 11.

HADER, Berta and Elmer. *Little White Foot*. Macmillan. \$2.25

A cosy picture-tale about a mouse family who exchange an outdoor life for a pleasant existence—varied by occasional adventures and escapes—in the attic Little White Foot has scouted out. Rather close print is agreeably broken up by homey indoor and charmingly realistic outdoor illustrations by the authors, in black and white and a range of seasonal colors. Ages 5-8. E.S.

MACDONALD, Zillah K. *Fireman for a Day*; illus. by Jules Gotlieb. Messner. \$1.50

An "everyday adventure story" for children 8 to 10, about our firemen and how they work. Good for reading in connection with social studies programs—community helpers, etc. Much information about the fire department is interwoven with an interesting plot. REGINA NEALON TRAPP, Q.B.P.L.

MCLELLAND, Isabel *Hi! Teacher*. Holt. \$2.50

Alison Gray's first teaching position brings her to a one-room school in rural Oregon. She is terribly disconcerted to hear that she will have to live all alone in a shack called the Teacherage. However, Alison, though city-bred, comes of rugged stock and she tries to overcome her loneliness, to learn to keep house without modern appliances, and to bring new-fashioned methods of teaching and old-fashioned affection to the children. She finds good friends in the settlement. One of these friends will certainly wish to become something closer as time goes on. A modern story with old-time spiritual values.

MOORE, Lilian & ADELSON, Leone. *The Terrible Mr. Twitmeyer*; illus. by Leonard Shortall. Random House. \$2

Mr. Twitmeyer was known as the terrible dog-catcher because no one ever again saw the dogs he captured. He enjoyed his reputation until Butterball, one of his victims, became homesick and revealed Mr. Twitmeyer's secret. A funny dog story for the slow-reading middle group (8-10). Large print, plenty of pictures, slight story. KATHLEEN SHEEHAN, Q.B.P.L.

SANDBERG, Harold W. *Black-Robed Samson*; illus. by Paul A. Grout. The Grail, St. Meinrad, Indiana. \$1.50

The story of the Apostle of the Indians, Peter de Smet. Peter grew up in Belgium, a cheerful, fun-loving boy, who was always ready to use his strength in a good cause. Later on, when he became fired with missionary zeal, he exercised his strength and his brains alike in the service of the Indian tribes. A true diplomat, one who always saw God in his fellow-creatures, he won the respect of the fiercest red men and was consulted by white statesmen and military men. This brief account of his adventurous life moves fast enough for reluctant readers and may encourage thoughtful boys to read further in the field of American missionary endeavor and red-white relationships. For boys 10-14.

SCHACHNER, Nathan. *Alexander Hamilton*. McGraw. \$3

Hamilton had a curious personality that caused him to be hated by many who admired his political strength and determination. The reader will agree that he is rightly termed "the nation's builder" when he reads how hard he worked to weld the struggling, selfish States into the strong United States of today. Very good explicit chapters on the Constitution and the establishment of the United States Bank. Index. KATHLEEN SHEEHAN, Q.B.P.L.

SCOTT, Sally. *Benjie and His Family*; illus. by Beth Krush. Harcourt. \$2.00

A jolly story, with appealing illustrations, for the beginning reader. Walter and his parents are real worriers: Father worries about his job, Mother worries about her new neighbors, Walter worries about the gang he has to pass on the street. (Little sister is too young to have worries.) Then along comes a huge stray dog, overflowing with friendliness: Benjie. Benjie soon settles every problem for the family, and they are glad to throw their final worry to the winds and to keep Benjie in spite of his awkward bulk and formidable appetite. For children 6 to 8.

SHORE, Maxine. *Captive Princess*; illus. by Kreigh Collins. Longmans. \$3

Gwladys Ruffyd, daughter of Caradoc, grew to maturity when the Romans were extending their power deeper and deeper into Britain. It was a time of constant retreat, of battle and siege, and the bitter end came when the royal family were carried off as slaves to Rome. From time to time in the past, hints of a new Way of Life had touched Gwladys and her family. Captain Pudens,

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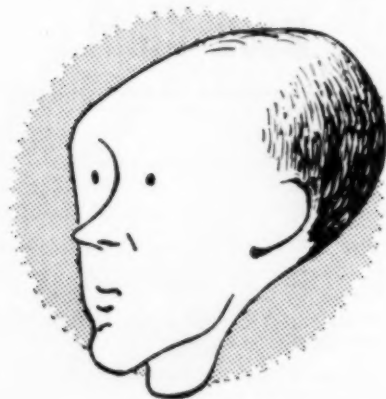
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their guard on the journey to Rome, turned out to be a follower of the Messiah, and in the city itself Gwladys was drawn into the wonderful orbit, and worshipped the true God with her new husband Pudens. Joseph of Arimathea, Saint Paul, and several minor characters from the Acts of the Apostles enter the story. The writing is a bit too superficial; one feels that the characterization does not quite ring true. However, the Roman scene, if not the British, is excellently portrayed. The author writes with reverence, even though one feels that at times she paints the early Church as a sort of Pollyanna-ish prayer-meeting. Girls 12-16. E.S.

SLOBODKIN, Louis. *The Space Ship Under the Apple Tree*; illus. by the author. Macmillan. \$2

A delightful science-fiction story for readers 8 to 12. Eddie, while visiting his grandmother's farm, meets Marty, the little man from Martinea who has just rocketed to earth in his spaceship. They have great fun with Marty's speedy pocket-helicopter, non-gravity shoes, and other scientific gadgets. REGINA NEALON TRAPP, Q.B.P.L.

WALSH, James Anthony, Bishop. *A Modern Martyr*. adapted by Edward A. McGurkin. McMullen. \$1.50

The absorbing story of Blessed Theophane Venard who left his happy home in France a century ago to face certain martyrdom in the part of Asia now known as Vietnam. Much of this short book is in the form of excerpts from the letters of the saint: Letters which even at this late date sparkle with wit and burn with affection for his family and love for God. Actually, as one reads, it is difficult to realize that the strain and the flight and the capture and all the horrors took place so long ago. One might be reading of the sufferings and martyrdom of Bishop Ford of Maryknoll and other Americans who have recently given up their lives at the hands of Asiatic Communists. In spite of rather small print and unappealing format this true story of family love and missionary zeal should make a profound impression on boys—and girls—11 to 14.

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THE CATHOLIC LIBRARY ASSOCIATION

Scanning the 1953 Edition

"CONTINUOUS REVISION" is a fine phrase that is in every librarian's vocabulary. Evidence of its thoroughness is something we all hope for and look for when we're examining a new edition of a standard reference work. For years I'd known that Compton's batting average for thorough revision was high, but I did not fully realize the work involved in maintaining that batting average until I joined the family. It is obvious that it's more than just "continuous revision" that Compton's accomplishes—it's "continuous building."

In sheer statistics the changes made for the 1953 edition are impressive: 501 new and extensively revised articles, another 744 articles up-dated with minor changes, 1,069 new pictures, charts, and maps, and a grand total of pages changed in one fashion or another—4,125. And all this accomplished since the 1952 edition was published!

Statistics are fine, but browsing through the new edition is better. In that process you'll find quantities of wonderfully fresh additions. There is *Flags*, with its many pages of color, and the new *Plant Life* spread, loaded with original drawings and color photographs. In a Coronation year you'll be curious about things British, and your checking will reveal a new illustrated biography of the young Queen, a re-evaluation of *Elizabeth I*, a completely rewritten

section on *English History*, and a fresh treatment of the city of *London*, with a picture map which may bring on a fine case of nostalgia if you have visited that city. Jumping across the Channel, you will find a new article on *Paris*, with an equally handsome map job.

You may discover for yourself the new

diagrammatic treatment of the *Typewriter*, the pictorial presentation of *Mecca*, the thoroughly pictured report on the *Horse*. No matter how extensively you browse, you will miss some interesting new features; but in using the encyclopedia in the months to come you will find hundreds for which your patrons will be grateful. Behind these lay months of

research, consultations with experts, and supervision of printing processes.

The final addition to the encyclopedia came weeks after I joined the staff. Compton equipment does not include a crystal ball, so during the summer staff writers were assigned to do twin biographies of Ike and Adlai. By November 4 each biography was finished and labeled "34th President of the United States." Well, you know what happened. On the morning of November 5 a full-scale profile of the General began to roll from the press.

All of which is a final reason for our pride in presenting the latest product of our "continuous building" program.

W. M. H.

Wayne Hartwell came to us as Editorial Librarian on September 15, along with a truckload of rugs, paintings, and furniture acquired while running the U. S. Information Library in Bombay. As "guest writer" for this column he gives his impressions of the 1953 edition of Compton's.

L. J. LEWIS

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